# the Methodist Woman

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1947

# THE Methodist Woman

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BETTIE S. BRITTINGHAM, Editor BERNICE BURROUGHS, Production Manager

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### IN THIS ISSUE

**The cover is a reproduction of the *Wesleyan Service Guild Handbook* for 1947. The children in the picture are Irene Frances Simmons, five years, daughter of Mr. William Simmons, in the maintenance personnel of the Methodist Building, 150 Fifth Avenue, New York; Michele Ann Gill, three years, daughter of Mrs. Marguerite Gill, receptionist in the New York City Society, Methodist Building; and Joyce Yamada, three years. Togo Fujihira, the godfather of Joyce, is photographer in the Joint Division of the Board of Missions and Church Extension of The Methodist Church.**

**Articles in this issue are extracts from the reports of the Executive Secretaries of the Departments of Christian Social Relations and Local Church Activities, Department of Work in the United States and Dependencies, and Department of Work in the Foreign Fields.**

### ASK YOURSELF

**1. "Multiplied opportunities exist in a world of multiplied costs." Explain.**

**2. Countries that were closed to us during the war were open, and not only open but were crying out for friendship and the gospel. Explain.**

**3. "On the home scene numerous changes had occurred." Name them.**

**4. Who said, "unless America experiences a moral and spiritual regeneration we shall all disappear in the dust of an atomic explosion."**

**5. New opportunities before the church in India. What are they?**


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| METHODIST WOMAN . . . . | $ .75 per year |
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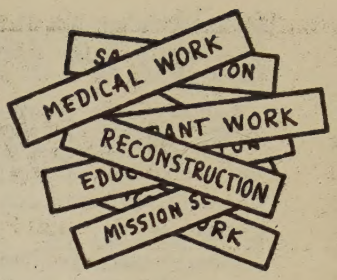
# MULTIPLIED OPPORTUNITIES

## Report of Annual Meeting Woman's Division of Christian Service




*By* **BETTIE S. BRITTINGHAM**

"THERE IS NO DOUBT that mankind is on the move. The very foundations have been shakened and loosened. The tents have been struck, and the great caravan of humanity is once more on the march." These words, spoken by Jan Christian Smuts in 1918, might well characterize the world of multiplied opportunities presented to the Woman's Division of Christian Service in its annual meeting at Buck Hill Falls, Pennsylvania, December 2-8, 1946.

As Mrs. J. D. Bragg, President, lifted the gavel to convene the meeting, my mind went to the session just a year ago. It was the first annual meeting since the termination of hostilities, but the implications of atomic energy for good and for evil were with us. Deputations from the Church had been sent out to renew the fellowship with Christians in former enemy countries and to study the devastation and relief needs of all war-torn countries and had come back with their reports. Postwar plans were launched. The Crusade for Christ program for relief and rehabilitation had been a success. Protestant denominations were going out together to help rebuild the world. They had been planning in areas of postwar relief needs, reconstruction, and rehabilitation.

Today missionaries have been returned, in small numbers, to many fields to "Restore thy world, O Lord! Torn by war's cruel sword, and selfish greed."

Countries that were closed to us during the war were open, and not only open but were crying out for Christian friendship and the gospel. In addition to the obvious necessity of providing food and shelter all manner of services were needed immediately—teaching for those who are ravenous for education, medical care for the victims of prolonged malnutrition and consequent disease, training classes for Christian leaders, strengthening the Christian home, fresh insistence on the fundamental virtues that gave way under the occupation.

In Latin America, Africa, and India new conditions demanded shifts of policy, large additions to personnel, both missionary and national, and greatly increased expenditures for if there is to be Christian democracy in these parts of the world, big things must be done now.

These multiplied opportunities exist in a world of multiplied costs. "It frightens me," writes a missionary, "to see how much money it will take to run our school this year." A similar situation exists everywhere. Cost of living is from two to ten times as high as prewar, and in spots even higher than that. Without greatly increased support, we cannot even maintain what we had, to say nothing of grasping new opporunities.

Even more than money, was the need for people—brave young women with intellect and imagination fired by the spirit of God. They are beginning to come. There must be many more.

On the home scene numerous changes had occurred which called for continued attention and for new services. Some war industrial communities that were considered temporary have now become permanent and need to be provided with special workers and buildings and part of this responsibility belongs to the Woman's Division of Christian Service.

Many rural communities, especially the agricultural areas, actually lost from 25 to 50 per cent of their people. These folks are not returning, and the churches in these areas have become a missionary responsibility.

Farming has been highly mechanized during the war and year-round labor is not in as great demand. More agriculture will be carried on with migrant labor.

Industrial migrant labor has developed during the war and is continuing and will continue as a factor in industry.

Negro migration to the cities of the Pacific Coast and the North is now a real challenge to the church to provide these Negro people with better leadership. Also race relations problems are increased and call for Christian leadership.

The resettlement of displaced people from Europe in the United States is an immediate need. The Christian church is being asked to assist in providing homes and opportunities for these people. Christian friendship becomes a *must* in the *program for displaced people.*

Home Missions must face some drastic changes in its program if it is to meet the challenges that

come to us because of the changes that are upon us as a result of the scientific discoveries of the past few years.

Schools were crowded. According to the report of the Bureau of Educational Institutions, "there was a shortage of everything but students." Everywhere in town and city new opportunities presented themselves.

New funds and new leaders are needed to face this world of unparalled opportunities.

We rejoice that the United Nations has come into being. It offers at present the only organized cooperation of the nations to do away with war. It is not a perfect instrument, but its weakness can best be overcome by working together under a directive like the Charter. We appeal to church women everywhere to study its functions and to pray that it may become an effective instrument for peace. In the midst of growing cynicism, fear and defeatism, an effort must be made to know what is being accomplished by nations working together. The United Nations provides a machinery for working out a principle that has long been the teaching of the Christian church; hence it is the business of the church to develop a loyalty to it.

The international control of atomic energy is the most crucial issue confronting the world today. If the United States continues to manufacure atomic bombs, even as plans for controls are being discussed, what hope is there for alleviating the fear of war among all nations, particularly Russia? The Church's job of generating faith and good will between these two major powers is self-evident.

Over against all of these problems a note of optimism prevailed; funds were on the increase, although not a sufficient increase to meet the opportunities facing the Woman's Society, new members were uniting with the Society, new goals for the year adopted, new organizations for children, youth, and students had been reported. Methodist women were ordering more study books, more program materials, more leaflet materials describing the work, and were giving increasing support to THE METHODIST WOMAN and WORLD OUTLOOK.

It is impossible within the confines of this brief report to speak of the special debt of gratitude which we felt for the special overseas guests who were with us: Mrs. W. E. Rattenbury, representing the Woman's Fellowship of the Methodist Church in Great Britain; Dr. Prem Nath Dass, former president of Isabella Thoburn College, Lucknow, India; Dr. Lucy Wang, president Hwanan College, China; Mrs. Eddy Asirvatham, of India; Mrs. Anna Cooper, of Liberia; Miss Carol Chen, of China; Miss Prudencia Febro, of the Philippine Republic; and Mrs. Daniel Lura, of Argentina.

Helpful in all the discussions were the missionaries from Africa, China, India, Japan, Korea, the Philippines, Bulgaria, Latin America, Africa, and Malaya.

Representing our work in institutions in the homeland were missionaries, deaconesses, and presidents of colleges and training schools. These came from city and rural centers, the Indian Mission, and from faraway Hawaii. Miss Frances Taylor, superintendent of Susannah Wesley Home, Honolulu, presented a beautiful lei to Mrs. J. D. Bragg, President of the Woman's Division from the Woman's Society of Christian Service, and to Mrs. Fred C. Reynolds and Miss Miriam Ristine from the children of the Susannah Wesley Home.

Special speakers and resource persons were helpful in guiding the group in its action on certain current problems; Dr. Arthur Raper, social science analyst, Bureau of Agricultural Economics, United States Department of Agriculture; Miss Josephine Schain, representing International Assembly of Women and representative of the United States to the Food Conference; Mr. L. V. Boardman, Special Agent, Federal Bureau of Investigation, and Miss Mabel Head, Liaison Officer of the United Council of Church Women to the United Nations.

The problems discussed in the department meetings are covered in the reports of the Executive Secretaries which are found in this issue, for this entire number is a report of the annual meeting.

Reports were made on Crusade for Christ expenditures up to date, and we wished that each Methodist woman might know of the great good which has been accomplished. To date $362,100 has been granted the Department of Work in the United States and this has been used at Navajo Methodist Mission; Jesse Lee Home, Alaska; Community Center, Calexico; Business Girls' Inn, Shreveport, Louisiana; Bethlehem Center, Columbia, South Carolina. The expenditure of other funds await the time when building materials are available.

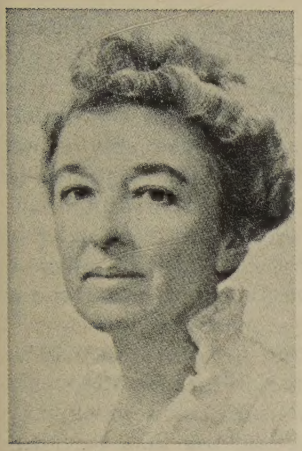
On the foreign field, $734,486.90 has been disbursed for relief and other needs in China, Burma, Malaysia, Philippines, Korea, Japan, Europe, India, Africa, and Latin America. As in the case of the home field, plans are made for the allocation of the remainder of these funds as soon as materials, etc., are available. It is already evident that the amount allocated to the Woman's Division will not be adequate to meet the unprecedented demands on either home or foreign field.

It becomes all the more important that regular pledges be increased to meet the tremendous needs of our day. The appropriations voted for next year, $3,999,451, seem a large figure, but in reality is small

(*Continued on page 31*)

# Introductions and in Appreciation

**(Other staff changes taking effect in February and March will be included in February issue)**



MRS. A. E. BEEBE
Chairman Department of Work in Foreign Fields

MRS. FRANK G. BROOKS
New Chairman Department of Work in Foreign Fields

## Vice-President Woman's Division and Chairman of Department of Work in Foreign Fields

THE Woman's Division of Christian Service desires to express to Mrs. A. E. Beebe, the retiring Chairman of the Department of Work in Foreign Fields, their appreciation and high regard for her leadership. We know that she has given of her time and strength without regard for her own personal plans, and that the work of the department has been a major interest in her life through all these years of service. Her keen understanding of situations, her ability to see final implications of any course of action, her generous appreciation of her associates, have made for a wise leadership which is felt not only in the Division but in all our fields around the world. In the years ahead we are confident that we may count on Mrs. Beebe's abiding interest in the cause to which she has given so much.

We welcome to the official ranks of the Woman's Division of Christian Service, Mrs. Frank G. Brooks, Mt. Vernon, Iowa, who was elected, at the recent annual meeting, a Vice-President and Chairman of the Department of Work in Foreign Fields.

Mrs. Brooks has been active as a member of the Division and of the Foreign Department ever since its organization, as secretary of the Committee on Finance and Estimates, as treasurer of the Upper Iowa Conference Woman's Society of Christian Service, as an accredited teacher in summer schools and conferences, and in many ways rendering significant service.

Mrs. Brooks is a graduate of Mt. Holyoke College, Mt. Holyoke, Massachusetts, and in recent years, has in addition to her home and other duties, served as an acting professor in Cornell College, Mount Vernon, Iowa, where her husband is on the faculty. She served as an official correspondent for India, Burma, and Malaya a few years ago during the absence of Mrs. Otis Moore on an official visit to those fields. She enters upon her office with splendid training and invaluable experience, and, above all, a consecration to the work of her church and the extension of the Kingdom.

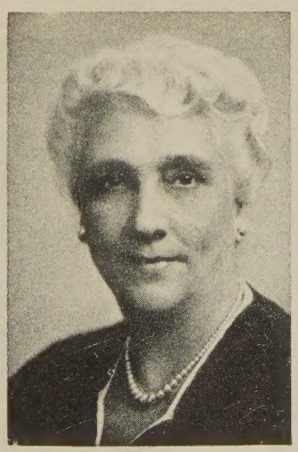
NOTE: Mrs. Joy Elmer Morgan, Washington, D. C., was elected to fill the vacancy on the Board caused by resignation of Mrs. Beebe.

## Field Cultivation

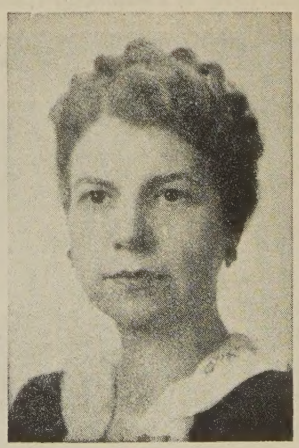
For the past six years Mrs. F. B. Godfrey has served as a field worker of the Woman's Division of Christian Service. The last year and a half she has had special duties in addition to the "much speaking" she herself has done. Among these duties was the planning of the itineraries of the other field workers and the missionaries. The insistent call of children and grandchildren is now taking Mrs. Godfrey from this work, but she is not retiring from active service. Too many conferences and districts know of her vibrant Christian messages, her helpful, pertinent suggestions as to methods of work, her inclusive knowledge of all lines of activity, to allow her to remain in seclusion. The loving appreciation of the members of the Woman's Division of Christian Service is hers as she retires from her office.

Miss Kathryne J. Bieri was elected Secretary of Field Cultivation at the recent annual meeting of the Woman's Division of Christian Service. Miss Bieri has served as field worker for the past eighteen months and in that capacity she has made a host of friends across the country. She continues the same type of work but in a broader capacity as Secretary of Field Cultivation. Her office will be at 150 Fifth Avenue, New York 11, N. Y., where she will establish a speakers' bureau, directing the itineraries of the field workers, the missionaries, and other speakers of the Woman's Division. As other duties permit, she herself will be in the field, which is good news to the many conferences where she itinerated. To those who do not know Miss Bieri, she is a graduate of Taylor University, and has her Master's degree from Temple University. She served a few years as a missionary in India and spent one year in South America.

MRS. F. B. GODFREY



MISS KATHRYNE BIERI



# Calls For Help FROM FAR AND NEAR

*By* **MIRIAM V. RISTINE**

THE DEMANDS ON OUR CHILDREN'S HOMES are heavier than ever. There is a definite increase in the number of broken families in this country. Churches, states, counties, social agencies are coming to us, asking us to take children from such homes who need care. We believe firmly that the natural home is the place for any child. We believe further that foster care, when under the direction of skillful social workers, is the next best arrangement for most children. But where both of these break down, or where institutional care seems best for an individual child, our homes are taking children on a permanent basis. We have many reasons for pride in them, both while they are in our care and after they leave us for further schooling, or to make homes of their own.

It is with real satisfaction that we can announce the reopening of Jesse Lee Home, Seward, Alaska. The buildings are restored to first-rate condition, thanks to Crusade for Christ funds, and we have a fine staff of workers in the making. Gradually our home is filling up with children who have come to us from Kodiak, Ketchikan, Anchorage, and as far away as Nome.

Although Peck Home, Polo, Illinois, has lost some of its fine staff this year, it has been finding it possible to fill the vacant places with well-qualified workers. The following was written by a new staff member:

"The children are normal youngsters over two years of age and lead a life as nearly like that in a private family home as is possible in an institution. We felt like proud parents indeed when one of our older boys was chosen as the Polo representative to 'Boys' State' this year and another won a blue ribbon in the 4-H Club calf project. A real effort is being made to maintain an atmosphere in which a child can be an individual and at the same time a co-operative member of the group.

"Many new goals are set for the coming months to bring about a more complete fulfillment of the purpose of creating a home for children in which they may come to know the abundant life in a very real sense."

Mr. Charles Creek became superintendent of David and Margaret Home, La Verne, California, in September, 1945. Equipment was in bad condition because of war scarcities, and two dormitories had been closed because of lack of staff. In his first year he has reopened the dormitories and filled the vacancies in staff. He has also been able to begin re-equipping the home, inside and out. He reports:

"Recently there came to us a family of five: one boy and four girls, the youngest being twins. The father is in a state hospital, and the mother and grandmother were killed in an automobile accident soon after Christmas. We are so glad we had room to take this family, as the old grandfather was eighty-two years old, and found it impossible to care for them."

Mr. J. N. Smith has had a wide experience with children. He reports on the work as follows:

**hristmas party at Friendship Home, Cincinnati, Ohio**

**Choir at Ethel Harpst Children's Home, Cedartown, Georgia**

"The records show that a very large number of dependent children have been given their chance in life at Mothers' Jewels Home, York, Nebraska.

"A part of the religious activities of our family is carried out in connection with the local Methodist Church. Our children have a part in all the youth activities there, and several have decided to give full lifetime work to the church. One of these—Rose Mary Williamson—has just entered Bryan Memorial Hospital to begin training for nursing."

The Ethel Harpst Home, Cedartown, Georgia, grew up as an answer to the great needs of its surrounding community. Mountain families of northern Georgia have been served for a generation. Miss Harpst reports among other things:

"With a family of 125 children and a staff of fourteen, our home on Hilltop is always a very busy place. There is never a dull moment, for there is plenty of work and play to keep things moving.

"So many of our children come to us undernourished and in need of hospitalization that we almost have to make them over. Several have hookworm and other signs of undernourishment. It is a joy to see them blossom out when they have good food and good care.

"Two weeks ago a baby boy, eighteen months old, was found in a ditch by the side of the road with his mother. She was unconscious and the mud was so deep it almost covered the baby. The officers brought them in and the baby was brought to us."

Here is good news from Epworth School for Girls, Webster Groves, Missouri:

"Our children come to us knowing nothing about how to live. Practically everything they have learned is wrong. It is necessary not only to teach them how to live now, and to prepare them to get along in society after they leave here, but it is necessary to break down much of the knowledge they have gained. This is difficult because our girls are too old to retrain easily. To do this job well we require a number of well-trained, socially adjusted adults who are willing to accept the girls as they are; workers who have faith that the girls can become useful citizens."

Susannah Wesley Home in Honolulu is an excellent illustration of community and church co-operation. Here are some quotations from Miss Taylor's annual report:

"One Sunday afternoon the CPO's at Pearl Harbor came in a Rapid Transit Bus and took twenty-five little ones out to the CPO Club at Pearl Harbor for a party. They had a grand time with gifts, light refreshments, a movie, and a bus driver who showed them all the sights of Pearl Harbor and Hickam Field. He had even insisted on having a brand-new bus for the trip. He said he had been an orphan himself and he wanted the best for these youngsters.

"On Christmas morning we found Santa Claus had visited during the night and had left lots of gifts under the tree. These were distributed and enjoyed. A great many girls went out with their families for dinner, but the rest stayed home to a lovely dinner here and then went to the movies."

Robincroft Rest home, Pasadena, California, has closed one of its busiest years. The house has been filled to capacity and many times overflowing. Our permanent family numbers forty-three, and totals over a thousand years of service. Retirement certainly does not mean a rocking-chair existence for our members. On the other hand it offers opportunity to engage in activities and interests which were impossible during working years. There are not enough hours in the day to do all the things they wish to do. When they are not attending some

(*Continued on page 20*)

**ıouse, Nome, Alaska, redecorated. Dorothy Russell and her beloved Eskimo group**

**Robincroft Home for Retired Workers, Pasadena, Californ**

# But The Work Goes On

*By* **LOUISE ROBINSON**

**Greeting the New Year in China**

A LITTLE MORE THAN ONE YEAR AGO peace had been declared and already messages were beginning to come in from Occupied China, from Japan and Korea. Chaplains as well as men in all other branches of the United States services sent word giving news of friends long cut off by war. From time to time reports of various institutions were sent in giving accounts sometimes of destruction, sometimes of damage, and at other times of survival. It was difficult not to live in a state of suspended emotional tension as week by week with here a little and there a little the picture began to emerge. Some Christian leaders had paid the supreme price, many had been cast into prison, all were war weary, many were hungry. They longed for contact with their friends in other parts of the world; they sent messages of warm invitation to missionaries begging for their early return. Missionaries who had remained in internment camps until the end of the war told of the wonderful treatment by Chinese of every degree. Food, money, comforts of every kind available were showered on their American friends; churches stripped of all pews were hurriedly furnished with improvised seating and services of rejoicing were held—joy that the war was over. Missionaries were the honored guests at these celebrations. There was a spirit of elation that once more life could take on the old familiar ways. Hope was in the air. Celebrations were the order of the day. This gala spirit did not last long. Almost inevitable disillusionment set in as the Chungking Government did not—could not—bring in a new day. The people had inflation causing unprecedented rises in the cost of living, corruption, and selfishness.

Today, more than a year after the Japanese surrender, M. Searle Bates, of the University of Nanking, reminds us: "China is not within sight of peace, or of the road to economic recovery. At best, the tasks of restoring a country neither unified nor developed before the war, now broken and impoverished by eight years of struggle and exploitive occupation, were stupendous. Those tasks have been postponed and increased by the actual division of the country into two armed states threatening war against each other; by the Communist wrecking of railways and sealing-off of mines and other important economic units; and by the inability of trade, manufacturing, and public finance to right themselves under such conditions."

Today, more than a year after peace was declared, although carefully prepared reports are being constantly received at intervals giving descriptions of the conditions of school buildings, churches, hospitals, and other centers of Christian work the picture is still not complete. There is still much more information needed before we can know the total amount of destruction and damage. The picture is emerging, but we must wait for more information before we can decide just how much money will be needed for rehabilitation. Of course, emergency repairs have been going on for some time and it is already apparent that much larger funds than are now available will be needed just for long-range rehabilitation. Furthermore, it is reported that the present financial situation is far more difficult than during war years, and that relief must continue if work is to be kept going. Much larger grants must be made just to maintain the status quo. In Foochow, the oldest conference in The Methodist Church in China, there was in October the worst typhoon in forty years. The tidal wave, sometimes reported as high as the houses, came when the tides were the highest, killing all crops, but worse still, making the fields untillable for from one to three years, depending on how long the water remained in the fields. Where drought had cracked the fields, the salt water sank deep and remains, to render the field useless for a long time. The worst damage, however, so far as the church is concerned, our informant goes on to say, will be felt in the next few years in the lack of giving of the church members along the coast—usually the most generous givers of that whole area.

### But the Work Goes On

In spite of difficulties of every kind, including financial problems, the work has gone on. The

leaders have held meetings in their homes, Bible classes in the schools. They have continued their country work walking for many miles at a time because they did not have money enough to pay their ricksha fare. "Sunday was a rainy day," one missionary writes, "but the church was full. In the afternoon forty young people came out for a meeting." There are larger groups at prayer meetings than in most churches in the United States. From the north we are told that there is a great opportunity for all kinds of religious work, for the people are very open and responsive. We are told that in the Peiping-Tientsin area one missionary upon her return found forty loyal workers in the department of religious work for women and children.

The Woman's Society of Christian Service of the East China Conference has sent in a gift of Chinese national currency, $1,500,000, for the work in Africa. The treasurer apologized for the smallness of th sum, stating that the women were trying to put their own work on a self-supporting basis. Miss Mabel Nowlin, soon after her arrival in Shanghai, wrote: "It was a joy to attend our splendid Moore Memorial Institutional Church on Sunday. Pastor Zia and his staff of thirty well-trained men and women are alert to make the most of the great opportunities. Two thousand people every day attend the various activities of the church in its classes and in organizations for children, youth, and adults. The young people's social center about a mile from the church, where the church young people do so much volunteer work for the people of the neighborhood, has had amazing development during the war years. When the main church was occupied by Japanese soldiers the church staff and congregation moved to the social center and were able to work continuously there. At Sunday's service, when I sang with the congregation the hymn, 'Jesus, Thou Divine Companion,' I felt the sincerity of their experience of that Companionship, tested through wartime, and in the trials of this far from peaceful period following."

Miss Elizabeth Richey just arrived at Hwanan College writes: "We have such a marvelously challenging student body this year. The staff reception to the freshmen was held last evening on the campus, and as I looked around that great circle of girls, my heart just glowed with joy in the promise they represented. Some thirty high schools were represented in the new class. I am pleased that the faculty have come through their ordeal so well. Physically, emotionally, spiritually it has been a terrific strain—these war years—but they have carried on and through in a most remarkable way. This is only the end of the second week's work, but already the students are settling into their work with an enthusiasm, dignity, and earnestness that makes one's heart warm. The war years have made these girls more serious and they are facing their responsibilities bravely." From every section of the country reports have come saying that schools are overflowing, hospitals full, churches crowded. Never has the way been so open. The Christian church has the greatest opportunity in its history to make known the gospel of Jesus Christ. More money is required than ever in the history of the church, but never were returns so evident.

### A Warm Welcome to Missionaries

The very first message received after peace had been

(*Continued on page 21*)

**Methodist missionaries who sailed from San Francisco on "SS Marine Lynx"**

(Photograph courtesy the Reverend Dodds Bunch)

# Adventuring In Brotherhood

*By* **MARY LOU BARNWELL**

In Clarence Hall's pamphlet, *This Atomic Age and You,* he points up the fact that atomic energy can be an immortal triumph instead of a mortal terror *if* the human beings who handle and direct it are of the right kind, *if* they are as well equipped morally and spiritually as they have been equipped scientifically. But, he says, if human society is to be saved, human nature must be changed!

Changing human nature is not done by scientists to any great extent. Nothing short of a powerful religious conviction and faith can work that change in society.

General Eisenhower stated, "Unless America experiences a moral and spiritual regeneration we shall all disappear in the dust of an atomic explosion."

Such statements impress us with the immediacy and the urgency of putting into action all resources of spiritual value so that man may learn to live without fear, with a reasonable expectancy of survival at all.

The program in City Work is basically one of changing human nature and local conditions which largely determine the nature of individuals under their influence. The purpose of the settlement, or community center, is to develop the human resources, individual and social, of the local area it serves and to promote the participation of people in the local area in the work of and the control of the community, state and nation. It involves a sincere belief in the sacredness and worth of the individual and a dedication to the task of helping individuals to grow, to realize their highest potentialities, and to be happy in their relation to other individuals and the community. It involves a conviction that Chrisian family life is the center from which right attitudes and practices should stem. It involves a belief that the individual and the family must be helped to know their potentialities, rights, and responsibilities.

### Functions of Settlement Work

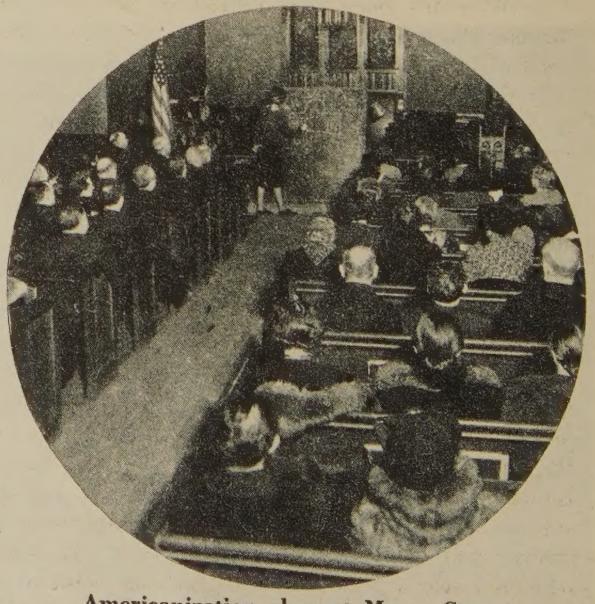
It would be well to review more specifically some of the needs, functions, and responsibilities in such areas. Public and private agencies alike are increasingly aware of the value of recreational services. Public agencies can well meet the need of parks, picnic grounds, museums, libraries, and other places where people may go to play or learn where no substantial amount of organization or leadership is necessary. However, people also need activities which require more organization and leadership. There is the need for participation with other people and instruction in skill. These services are offered in private community centers because:

1. The public is not sufficiently aware of the need or able to provide adequately.
2. The activities provide opportunities for discovering needs and interests of individuals who are then worked with intensively in other settings.
3. They provide opportunities for forming natural friendship groupings, another tool for intensive work.
4. They help the individual realize his creative abilities and achieve a place of status in the agency and the community.

A group or organization will provide a sense of belonging and security and collective strength. This is particularly important to young people.

And finally, those individuals who have difficulty making adjustments learn to relate themselves properly to other people and to community life through the activities at the settlement.

By creating a sense of neighborhood the settlement provides an opportunity for people to get acquainted, to like one another, to identify themselves with a group and to do something to improve the common lot of the neighborhood. Conflicts of race, creed, or culture dissolve as they work together for the common good of the community.



**Americanization class at Marcy Center**

The following reports will indicate the way in which the above classifications are correlated in the total program of the institutions. They are not set apart in distinct compartments but are brought naturally into program method and procedure.

**Christmas party at Bethlehem Center**

### Reports from Field

*Wolff Settlement, Tampa, Florida*

As we look over the past year at Wolff Settlement many things come to our mind —many things that cannot be reported. But we are glad to share with others some of the ways in which we have been seeking to meet human needs and some of the joys we have had in doing this.

The primary group of boys and girls had a club known as the "Happy Hour Club." Most of these are children who had been to kindergarten and wanted to continue their friendships and their good times together. They studied a unit on "Little Friends Around the World" and made booklets representing each group of "Friends"—Africans, Indians, Eskimos, Chinese, Koreans, and Japanese. At the close of this unit these boys and girls had a sharing program with their parents at which time each child represented a friend of each country and race they had studied and brought an offering for one of these countries. The primary workers of the churches in the Tampa area came to observe this world friendship group in action in preparation for vacation school work.

One of our most recent joys has been the beginning of a Woman's Society of Christian Service at San Marcos Church. For a long time we have felt the need of having our women organize in this way and now that it has really been accomplished we believe it will be a great benefit to our church and community.

*St. Mark's Community Center, New Orleans, Louisiana*

At the time of the annual meeting last year the staff of St. Mark's was engaged in a study and survey of our program designed to increase the effectiveness of the work. This study was completed the first week in August. The plans and principles developed by the study have been put into effect throughout the program year just ending. While the results of the work done with the aid of the findings of the survey can only be ascertained by observing the growth and development in the lives of St. Mark's members over a period of years, we can point to certain improvements in our general program which have a favorable implication for our efforts toward making a positive contribution to the lives of our members.

Another innovation of the year has been the development of a method of grouping individuals in such ways that they may obtain greater benefit by their group experience at St. Mark's. The case of Susie, a nine-year-old girl referred to us by a visiting teacher, can perhaps best illustrate the results of our endeavor. Last year Susie shopped around and tried out the children's playroom, the little homemakers, the girls' craft group, sewing, and junior gym. Her stay in each group was stormy, short-lived, and of little satisfaction to her, the group, or the leader. This year a new group was formed for girls of Susie's age who have certain common ties such as their grade in school and neighborhood acquaintanceship. The group has had a varied program including all the activities which Susie sampled last year. Not only has this child had the satisfaction of learning skills and expressing herself creatively, she has also acquired favorable status in the group and has formed friendships which are highly beneficial to her adjustment. In contrast to her erratic participation last year, she has an almost perfect attendance record this year.

### Adventuring in Brotherhood

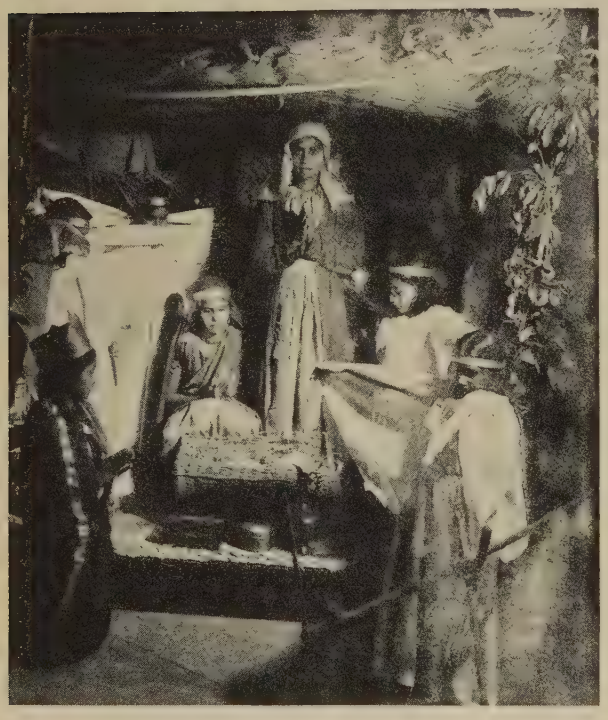
At the meeting of the Southeastern Jurisdiction Society last spring, Miss Mary Anna Howard, head resident of Bethlehem Center, Memphis, Tennessee, brought a message representing the work of all Bethlehem Centers. Because of its general significance, extracts from that message are shared with you:

A fine tribute to our community centers was given by a son of a board member in Georgia when he said, "Every time I ride by the Community House it makes me envy the underprivileged children." I have never liked the word "underprivileged" and I

(*Continued on page 21*)

# INDIA LOOKS TO THE FUTURE

*By* **LUCILE COLONY**



IT WAS NO SMALL PRIVILEGE to be in India during the turbulant and historic days of the past few months. There were weeks when revolution seemed at hand. Suddenly that state changed into one of tense waiting for news from Delhi. Hope and despair alternated as the political leaders approached agreement or came upon a snag preventing their acceptance of the proposals made by the Cabinet Mission from London. As I sailed from India the radios were announcing a Caretaker Government. Weariness settled into my thoughts, for once again the struggle for independence must continue and many lives be lost as tensions develop between communities and political parties.

In spite of failure to set up an Interim Government, there were nevertheless three steps taken toward political freedom. First, India had gained the right to elect the members of a Constituent Assembly, commissioned with framing the constitution for the new Indian government. There was assurance that this constitution would be accepted by the British government. Second, India is to decide for herself whether she wishes to remain within the British Empire or have her independence completely separate. Third, India is to be a united nation with a strong Central Government made up of federating units.

### The Church Looks to the Future

One must apologize for beginning every report on India from the standpoint of the political situation. But how can it be otherwise when every plan and undertaking in any field must be carried on in the atmosphere of the political struggle?

Much has been said about the "minority communities" in Indian politics. The Christian community is the largest of these and in recent years has begun to take an active part in national affairs. For example, this year the All-India Indian Christian Conference voted that it stood with the National Congress in the field of politics. One feels that this action represents the majority opinion of Christians throughout the country. It would appear to have healthy implications for the place of the church in the new India. Almost as an immediate response Mr. Nehru made the following statement, when announcing the membership of his new Working Committee of the Congress party: "I should like also to invite as frequently as possible leading representatives of Harijans, Indian Christians, and some of the smaller minorities to assist us in our labors." (Quoted from the *Statesman,* July 11, 1946.) It is the fervent hope of the church leaders, however, that Christians as a separate group will not clamor for political power but will throw their strength into nation-building activities and the task of bringing about understanding between the Congress and the Moslem League parties.

The foremost of the national leaders realize that political freedom will not end India's problems. In an address to the All-India Congress Committee, July 8, 1946, Mr. Nehru said, "The goal must be nothing less than the advance of the masses, economically and socially so that their standards may be raised and the lack of the necessities of life may be ended, and all the people of the country may have the freedom and the opportunity to grow and develop according to their genius." This has been the goal of Christian missions since the beginning. Is there not, therefore, every opportunity for the church to co-operate with the forces of government in bringing about widespread uplift and improvement? Permitted to function normally, the church

will continue to bring education to the illiterate, better economic standards to the poor, health to the sick, rural improvement to those in villages, release from insult and degradation to the outcaste, moral support and sympathy to those burdened with the weight of plans for a new nation, and brotherhood and understanding in the building of right international relationships.

### New Opportunities Before the Church

Over against the growing tendencies to propagate Hinduism, we place the fact of increased numbers seeking Christian instruction and baptism. It is a thrilling list as one thinks of definite individuals among educated classes and others who are turning to Christianity: a Hindu lawyer who quit his law practice to study philosophy and discovered Hinduism the cause of weaknesses in Indian life; an excise commissioner who observed Christian social life and became convinced this way is *the* Way; a group of young men, sent by a Hindu organization to a Christian college for special study, who have found Christ and will confess him after their academic examinations are over; village men who have sent long lists of thumbprints to the Aligarh district superintendent indicating their plea for a Christian teacher or preacher to be sent to them; fourteen villages in Bihar that, in the course of one day, sent calls to our evangelists to visit their homes; hundreds in the Hyderabad area who are asking for baptism; the responsive aboriginals among the Santals and in the Bastar State; the awakening in a village touched by members of the staff of the Ellen T. Cowen Hospital; the high-caste man, baptized before undergoing an operation, who was told by his wife that he had joined the wrong denomination. He must become a Methodist!

In the face of such definite opportunities as these, it is nothing less than tragic that we are too understaffed in The Methodist Church to enter into the open door before us. Each of the requests from the villages mentioned above has been unanswered. There are no workers to send. The Indian Methodist Church has a membership of 446,230 and there are hundreds among these needing careful teaching to bring them into an understanding of the faith they have professed. Our staff is too small to minister effectively to these. According to statistics, we have 145 missionaries of the Woman's Division and 60 of the General Division, a total of 80 less than in 1940. Of the 145 women missionaries only 91 are in the field at the present, and 28 of these are either due or long overdue furlough. Two have been loaned to work in India from Burma and one from Sumatra.

This thin line, burdened to the point of despair and discouragement, cannot understand why the church in America fails to answer their call for new recruits. It is not any easy field in which to work, but there is none in which the fellowship is richer and the service more needed. Evangelists, teachers, rural experts, social workers, youth leaders, children's evangelists, directors of physical education, pharmacists, nurses, doctors, directors of religious education, business managers for larger institutions are among the seventy-one new missionaries wanted for work in India under the Woman's Division of Christian Service.

Dr. E. Stanley Jones summarizes the opportunities of the church in the new India as "a greater ease to preach Christ to people who are free to choose the best from any group anywhere without hesitating because it may be associated with an imperialistic power, opportunity to share more widely our experiences in nation-building activities, such as in education, health work, agriculture improvement, social sciences, and assistance in all forms of rural uplift; the responsibility to go further in the development of Christian character among those who carry the work of reform; and the opportunity to give faith and courage to discouraged public men."

# THE DEACONESS SERVES

*"I loved its suns, and stars, and snows.*
*And even its storms and darkness were good for me."*

By GRACE G. STEINER

In this way, Deaconess Katharine R. Maurer, United States Immigration Service, Appraisers Building, San Francisco, California, begins her annual report to the Bureau. We can think of no better introduction to our report than to make you acquainted with this veteran in deaconess work.

### The Stranger in a Foreign Land

It was indeed a moving time for Miss Maurer as the Administrative Offices of the United States Immigration Service, including the Welfare Department were moved from Silver Avenue to the new Appraisers Building. The detainees were then transferred from Sharp Park Detention Camp and to the new quarters in the building.

If you have ever had the privilege of spending a day with Miss Maurer, and have observed her at work, you can understand the growth and development of the stupendous task started by her thirty-six years ago. As a recent visitor wrote: "The work which was started on meager beginnings but sure foundations, is now coming into fruition in the splendidly arranged and equipped offices under the Federal roof, but more potent is the heartfelt touch in the lives of so many when they walk and faint not." We allow this worker to tell you just one incident in her day. "Last evening I was very late leaving the office. I had gone into the International quarters for a few minutes only, but immediately the men gathered their chairs around the table and sat down expectantly. What could I do but stay and our conversation developed into a beautiful vesper service. A very shy young Indonesian said: 'Thank you so much for your fine speeches,' and an earnest young Filipino, the captain of the group said: 'Your lectures on so many important subjects are a very great help to us.' I would scarcely dignify these simple talks as speeches or lectures but the morale in the detention quarters is noticeably finer and the improvement in character and conduct is heartwarming."

### The Children

We select a few instances of deaconesses in special lines of work. Miss Ruth R. Main finds visiting children in five of the free service hospitals in Chicago most challenging. She tells stories and takes toys to them. Miss Main finds that stories are important in the lives of the children without preaching. People are always asking what kind of stories she tells to which she replies, "I tell all kinds—Bible stories, fairy tales, and just plan nonsense stories." The toys are sent to her by the Woman's Societies of Christian Service, church-school classes, and Girl Scout troops. In your imagination, she asks you to go with her to the hospitals throughout the week as she visits the children at the Municipal Tuberculosis Sanatorium, the La Rabida Sanatorium for children with rheumatic fever, Wesley Memorial Hospital (Methodist), Illinois Research Hospital, and Provident Hospital, which is one of the finest of Negro hospitals.

In our Homes for Children we find many deaconesses serving not only in the ones maintained by the Woman's Division but also in other institutions of The Methodist Church. *The Fall River Deaconess Home,* in edition to providing a home for the deaconesses who are engaged in a community program and social work, includes in the family girls from the first grade to that of senior in the high school. Miss Marion Hope, the superintendent, says: "Work with youth during these days has been most difficult. To meet the needs of the young people is a challenging task. Twenty-five different girls have made their home with us sometime during the year, the

average number being fifteen. Three girls have partially or wholly earned their support by working in private homes while attending public school. Our interest continues with our girl who is in her second year in the New England Deaconess Hospital School of Nursing. Children needing a home were accepted even when no financial support was assured."

Deaconess Ruby Berkley, *Bethlehem Center, Charlotte, North Carolina,* tells of the grandmother of one of the kindergarten children who wanted to come to the center to see just what they did that had made her grandson so much less destructive in the home, and had taught him to find constructive ways in which to entertain himself rather than destroy his things as he had done previously.

Another older boy had shown development in honesty and lost his habit of taking things that did not belong to him. At the Boy Scout camp he was made one of the guides and assumed responsibility very well.

### The Youth

Deaconess Edith Leighty, of *Cookson Hills Project, Stilwell, Oklahoma,* is hoping for a solution to the problem of working with many age groups when her little cottage is built. "Now our Methodist Youth Fellowship is composed largely of intermediates, with a few seniors, and a very few young people, which is not an easy situation in itself. Little brothers and sisters have to come along to walk home with older sisters. Some of them walk as far as four miles each way and the result is that we have almost as many primary and junior boys and girls as youth at times.

"The Caravan provided the first experience through which our group could meet with others of the same age, providing a program especially designed for them. Every intermediate and senior took advantage of it. As we came from the meeting each night, they would comment on the friendliness of the group. Already new ideas are taking form—an old piano is being torn apart to salvage material to make things for a worship center. Best of all is that one of the finest of the senior boys has dedicated his life to Christ."

### Servicemen Return

At *Moore Community House, Biloxi, Mississippi,* Deaconesses Sophie Kuntz and Sallie Ellis report one of the achievements for the year—the reorganization of the young adult group of the church in a fellowship. The war had disrupted this organization by taking away the young men. They are all back now, unharmed and glad to meet as a unit. During the vacation Bible school, they met for five nights to study the Bible and are asking for more. At Christmas the pageant was put on by the servicemen recently returned. They had all taken part in the same pageant years ago but never with the feeling they expressed this time. This same group is now interested in helping a family in Poland.

### Health

Deaconess Mattie Varn, *Wesley Community House, Houston, Texas,* has been overwhelmed by seeing so much to do with so few to do it. She says there is enough social-evangelistic work in the community to keep one worker busy doing that alone. One of the greatest challenges has been the health of the community. At the beginning of the year, the kindergarten children were ill too often and some of them were undernourished. To better the conditions, cod-liver oil and milk were furnished to the kindergarten. Milk was secured through a church group for a family of six small children who did not have enough income to buy it. These children have shown marked improvement and the little one in the kindergarten who was so listless and inactive now responds well in work and play. The small sister associates the deaconess with the milk she gets, and whenever and wherever she sees the deaconess, she calls out "leche." A number of families have been helped in times of emergency, by furnishing clothes and food to tide them over difficult periods when fathers have been without work, receive very small salaries, or when sickness has brought a temporary need.

### Co-operation

The *Highland Boy Community House,* "The House of Joy," *Bingham Canyon, Utah,* reports their playground activities during the summer. The Jordan

(*Continued on page 20*)

**Baby clinic in Settlement House**

**Destruction in the Philippines**

# Burma, Malaya

*By* MR

ONE WORD MUST STAND at the head of this report: *Urgent.* The close of the war has brought an overwhelming flood of insistent problems and opportunities. Countries that were closed to us during the war are now not only open but crying out for Christian friendship and the gospel. In addition to the obvious necessity of providing food and shelter all manner of services are needed immediately—teaching for those who are ravenous for education, medical care for the victims of prolonged malnutrition and consequent disease, training classes for Christian leaders, strengthening of the Christian home, fresh insistence on the fundamental virtues that gave way under the occupation.

### Burma

After spending nearly a month in Rangoon and the immediate vicinity, Miss Lucile Colony wrote: "If you could see the trains you would know why I could not go to Kalaw. They are broken, bombed, and patched. Engines have great dents in them, compartments are without windows, and usually doors are missing. The seats are improvised slats of wood. Road beds are so unsafe that travel has to be at a very slow rate.

"Missionaries are sincerely welcomed back. When they pass along the streets people call out to them to come in and visit. They take every opportunity to say how glad they are that these friends from America are here again.

"People who have literally suffered the loss of all things together have a close bond of sympathy for one another. I find that very evident here. The Burmese are more interested in Christianity today than ever before. Having seen the steadfastness of Christians under persecution—I am told four thousand Christians lost their lives because of their faith—the Buddhists have been attraced to those who belong to a religion like that. A wonderful door of opportunity has been opened."

In answer to the general demand for education—after four years, people were starved for schooling—co-educational schools had been opened by native Christians in Syriam, in Twante, and in the Chinese and the Burmese sections of Rangoon. They were in Methodist property, under the Methodist name, conducted by Methodist laymen. When the missionaries returned, they could either close them or regularize them. They chose the latter, and set up a Board of Education, with carefully written regulations. These schools receive no support from America, and in spite of difficulties, they are giving educational opportunities to 1,500 boys and girls.

### Malaya

The Malaya Annual Conference and the Malaya Chinese Provisional Annual Conference met jointly in Singapore August 20-27. The committee on arrangements, after noting the location of the accommodations for women, for Chinese men, and for Indian men on the various floors of the Anglo-Chinese School, added: "Tables that can be used as beds will be provided, convenient baths will be available. All other requisites to be brought by delegates." Even such accomodations as these would be regarded as luxurious in some parts of the world; certainly Malaya has not suffered physically to anything like the degree that was expected. Almost no buildings have been completely destroyed. Most need extensive repairs; all need thorough renovation after hav-

**Mary Johnston Ho**

# The Philippines

**ORE**

ing been used as barracks or storehouses for crude oil or other material; practically all were turned back to us without furniture or equipment; in one or two cases it may prove cheaper to tear down and rebuild entirely.

In other ways Malaya has suffered terribly. At this annual conference, memorials were presented for twenty-seven workers who had lost their lives during the war. Cases keep coming to light of torture, crippling, nervous collapse, death. Letters speak constantly of the same breakdown of public morals which seems to have taken place in every occupied country. Deceit and gambling are common even among persons of respectable families. People have learned to steal expertly; a parked car has to have a padlocked chain through the wheels and steering gear; nothing at all is safe if left exposed.

Malaya does need financial help; destruction has taken place and cost of living is exceedingly high. But much more she needs spiritual help, and that means people trained to revive ideals, reawaken right aspirations. Our churches and schools are doing marvels, but they are painfully understaffed. Said the principal of one of them, a leading Malayan Chinese: "Don't worry too much about the rebuilding; that will come. But, oh, do send us people!"

Malaya has long been known for its admirable system of state-supported schools manned by The Methodist Church and training its leadership. Seven

**on class of 1946**

**A royal welcome to missionaries returning to the Philippines**

of these were the responsibility of the Woman's Division. By October, 1945, these schools were reopened in their stripped buildings, minus practically everything but a determined staff and an overflow of students that would not be denied. Ipoh, for example, had seven divisions of the first class, now reduced to three as pupils have been promoted or sifted out. Every school has been similarly crowded. There are not teachers enough, and many of those who are at work have to live at long distances from the school, and subsist on a salary that the cost of living makes entirely inadequate. With all these handicaps—insufficient equipment, overcrowding, understaffing, high costs—the schools are going on magnificently, and through them not only the students but their families are turning to the church and to renewal of the inner life through Christ. But they cannot go on this way indefinitely. The time to help them is now.

One or two special items about our schools should be noted: The beautiful new building that was dedicated in Taiping just ten days before Pearl Harbor and was thought to be destroyed, came through the war after all, though shamefully used, and is now repainted and refurnished.

The school in Kuala Lumpur was hard at work raising funds for a new building before the war. Miss Mabel Marsh is renewing the campaign, and hopes to be able to put up the first unit in 1947 and to finish the whole building before the end of 1949.

The Malaya Methodist Theological College is just reopening, and its needs are immediate. It is the center for the training of Christian workers, both men and women, and this training is priority number one. Equipment, library, and most important of all, a skilled and consecrated faculty—these needs must be met now.

Miss Lucile Colony, after having traveled the length of the Peninsula and visited every one of our schools, made this comment: "The work of the

(*Continued on page 21*)

# FOUNDATIONS FOR FREEDOM

*By* **ELIZABETH M. LEE**

STAND FAST THEREFORE *in the liberty wherewith Christ hath made us free.* This text was heard by six thousand people gathered in the vast open-air amphitheater in Havana, Cuba, on the evening of August 5, 1946. It was on the Protestant concept of liberty that Dr. John A. Mackay gave the opening address of the Second Congress of the Union of Evangelical Youth of Latin America that night. Because the theme is significant for Latin America today and tomorrow, this report links the idea of liberty with the developing strength of Protestant missions in these strategic republics.

## "ULAJE"

The greatest outpouring of the longing for freedom in Christ came through the young people who make up the Union of Evangelical Youth in Latin America. They call this organization "ULAJE" (oo-la-hay)—*Union Latine Americana de Juventudes Americanas.* In 1942, the first congress was held in Lima, Peru. It was largely conceived and executed by Methodist young people who had received a vision of unity at the Amsterdam Youth Conference of 1939. Before then there was little data about the organization of Protestant youth groups in Latin America. When the youth reached Lima they learned that the Peruvian Government had not granted permission to hold the Congress because the Roman Catholic Church was using its influence to prevent it. But the delegates were determined and the congress was held. When it was over, it was learned that the anticipated permission had been refused!

At Lima the union was formed with the provision that it should function officially only when eight groups, organized on both national and interdenominational lines, had become affiliated. This requirement was met in June, 1943. ULAJE forged ahead with plans for the Second Congress. In spite of financial and transportation difficulties sixty-seven delegates from seventeen countries met at Havana. They represened 1,250 local youth societies of twenty denominations. And more than six thousand people came to the amphitheater to witness to the Protestant faith of these daring youth.

## Education for Freedom

Today from every corner of the world men cry for that true liberty for which youth of many nations fought and died. The strength of our work in Latin America is in these great schools where the leaders of tomorrow are receiving an education which will fit them to stand for freedom as it can best be interpreted in each of their countries.

This year in schools in which the Woman's Division has the privilege of sharing, over six thousand students are enrolled. Every institution is filled to capacity. Even in the Nursery School of Bennett College in Rio de Janeiro there is a waiting list of one hundred. Young mothers who have been graduated from our schools are now registering their babies for matriculation soon after their birth. A father, begging admission for his little daughter at one school was turned away by the necessarily oft-repeated phrase, "There is no more room." Shortly he reappeared at the school entrance, tugging a desk "to be put in a corner so my girl may study here." Another father pleaded, "My boy is strong. If you don't have a desk, he can stand up and study all day."

This eagerness for education places a great burden upon our institutions. The missionaries beg for increased space, for larger appropriations to cover the rising costs of maintaining schools in countries where governments have increased teachers' salaries by forty per cent, and especially for more missionary colleagues. The few missionaries are burdened with overcrowded teaching schedules and administrative responsibilities. If Christian influence on the individual student is to be the goal—and it must be—each school should have one missionary specially trained and free to give all her time and energy to religious education and personal guidance. At present no school has such a missionary.

Every school is important and deserves mention; but there is space for reporting only a few of the year's advances.

### *Union Theological Seminary, Buenos Aires*

Dr. Richard Raines, returned from his South American trip, said: "I heard about it in Panama. They began to tell me about a school of theology down in Argentina that was preparing young men for the ministry and both men and women for able leadership. That was the thing everybody said we needed. 'You can't have a strong church until you have able ministers thoroughly prepared with real leadership in them. Down there is the heart of the evangelical movement.' When we got to Lima, we heard the same story. And when we got over into

Argentina, at Buenos Aires, we understood why."

The seminary has two urgent needs: (1) the finishing and equipment of the third floor so that more students may be accommodated. Our share of this expense is $10,000. (2) Money for scholarships so that worthy young people from Panama, Costa Rica, Peru, Ecuador, Bolivia, Chile, and all the other Spanish-speaking countries may be helped to prepare for Christian service.

***Crandon Builds***

In June, 1946, the cornerstone of Crandon's new building in Montevideo was laid with appropriate ceremonies, and the building is now under construction. Forty thousand dollars pledged by the Woman's Division has been raised. This building will be unique because friends in Uruguay have raised more money on the field than has been given by the Division. This generous support has come because for sixty-seven years Crandon has been teaching the meaning of Christian freedom in thought and action.

***Methodist Institute in Brazil***

Nineteen hundred and forty-six was a significant year for The Methodist Church in Brazil which at its General Conference elected three bishops in place of the one it had had since its establishment in 1930.

For woman's work the General Conference took an important step in voting to establish the deaconess order and appointing a committee to formulate plans. In view of this action the Methodist Institute in Ribeirao Preto takes on added significance as it is our only school where girls are being prepared for distinctly church work and was indicated by the conference as one of the possible places for such training.

"Engaged in cutting diamonds to give to the church," were the words used by the mother of one of the students of the institute. Thirty of the fifty-eight girls matriculated since the beginning of the school in 1941 have had full or part-time scholarships. Ribeirao Preto is an inland city and many students come from rural areas and go back to serve in small communities.

***Porto Alegre Buildings Completed***

Rising above innumerable difficulties of construction in wartime, Miss Mary Sue Brown has persevered and completed the three new buildings of Colegio Americano in Porto Alegre. It is expected that the chapel, funds for which have been entirely given by students and friends, will be finished by the time this new school is dedicated in March, 1947. On the hill overlooking the city and harbor stands this new beacon light to freedom in Christ.

***Bennett College***

Since several graduates of Bennett Junior College in Rio are coming to study in the States, Bennett has applied for membership in the American Association of Junior Colleges so that her students may be accredited here. The college in its first four years has had fifty-eight regular and thirty-one special students. Eighteen have graduated of whom eight are Protestants. Eleven graduates have become teachers or social workers in Protestant institutions. Four are taking advanced studies.

***Government Honors Missionaries***

When Miss Gertrude Hanks ended twenty-five years as principal of Lima High School, the Peruvian Government issued this official edict:

"Whereas, Miss Gertrude Hanks has completed twenty-five years of service as Directora of Lima High School in this capital; Be it resolved, (1) That we congratulate this teacher for her beneficent and fruitful work in Peru; and (2) That we express the gratitude of this Government for her valiant contribution to the educational work of our country." This is signed by the Minister of Public Education.

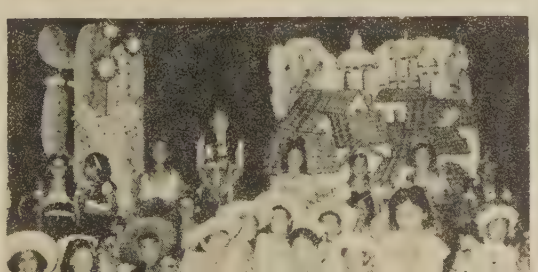
***Puebla Normal Recognized***

Plans for reopening the Normal School in Puebla, Mexico, were reported last year. After arduous labor the school was opened in February, 1946, under the auspices of the Alumnae Association of the former Normal School. Out of forty matriculations, thirty-two students have continued through the first year.

Professor Adelia Palacios, a teacher and staunch friend of the former Puebla Normal and now retired, at great personal sacrifice accepted the principalship. *(Continued on page 22)*

**mestic science class in Cuba**

**Children's pageant in Mexico**



**Student, Havana, Cuba**

## CALLS FOR HELP

(*Continued from page 7*)

missionary meeting, a concert, or a forum, they are working on their hobbies, writing letters, gardening, listening to the radio, and doing the thousand and one things women can find to do.

At Bancroft-Taylor Rest Home, Ocean Grove, New Jersey, morning devotions begin the activities of each day. The biggest interest of our family and the event of the year, is our annual bazaar, the proceeds of which are always used for needed improvements and repairs not provided for in our annual budget. Each Friday afternoon through the winter and until early summer, our family meets and works for our bazaar. These are social functions, for while some folks are busy with their handwork, another is reading aloud an interesting letter received from some active worker, or reporting on a district meeting recently attended.

Cincinnati, Ohio, Esther Hall is the smallest home for businesswomen in the city. Thirty-seven girls who comprise the group make a large, friendly family. They learn to know one another more intimately than girls do in larger homes. In a group of such young girls (the majority of them eighteen to twenty-two years old) there are many engagements and weddings. Many times during the year the "bridal candles" have been burned and the happy bride-to-be showered with gifts and good wishes."

Ogden, Utah, Esther Hall has had residents from thirteen states, Canada, Hawaii, and England. Among them two discharged WACs and a WREN. The resident from Hawaii was a native Hawaiian girl who came to the States to marry a serviceman who had been stationed in the Islands. She was charming and lovely and a great favorite with the household.

Here, a very few words tell another interesting Utah story:

"Looking over our record at Esther Hall, Salt Lake City, shows that fifty-five young people have entered our home. Some are still here, others have gone. All faiths are represented: Methodist, Baptist, Lutheran, Mormon, Congregational, Presbyterian, Greek Orthodox, Catholic. A very interesting family."

Miss Dorothy Russell has gone back to Nome, Alaska. There she has reopened our Lavinia Wallace Young Mission, and has started a real community program with the Eskimos. These native women have kept up some of their former activities during the year and one-half that they were without a deaconess. But their job at having a well-loved worker back with them has much meaning for the future of the mission.

At Gum Moon Residence Hall, San Francisco, California, we often wish we had a residence twice the size to meet the ever-increasing need of young Chinese women coming into our city. With every steamer that comes in from China we are called upon to take in girls coming here to study, or to assume positions. They come with every expectation that there will be a place for them at Gum Moon.

During the past year, the Iowa National Esther Hall at Des Moines has been filled to capacity and many girls have been turned away for the lack of room. This year an appeal was made from a needy family in the Philippines. The mother of this family is a graduate of our Iowa National Training School. The girls' Christmas greeting to her was a cash gift of sixty dollars.

The one hundred or more girls finding a home at Mary Elizabeth Inn, San Francisco, California, during the war were fairly stationary, taking only the shortest vacations. It is very different now, as those living in the east, far north, and middle west are taking a month, six weeks or more, with home folks, and many are not returning to the west coast. As the Christmas season approached, the Inn girls decided to play Santa Claus to a family of four children in Holland. For days, gifts came pouring in—clothing, toys, and candy—finally filling five boxes, packed and sent away by our Dutch girls living here.

At Mothers' Memorial Center, Cincinnati, Ohio, the first year's work in our renovated building and with new equipment has afforded each staff member a rich experience as she has worked with an increasing number enrolled and in attendance at all activities except one. As has happened in previous years, the demand for day care for children has far exceeded the capacity to fulfill all requests. Mothers and social workers, applying for day care, when referred to another day-care center, have replied, "But we would rather have them with you." We are so sorry when we have to say "no" so many times in one day.

One of the strong points in Mary Chun Lee's program (Los Angeles, California) is bringing different Oriental people together for work and play. Of her year's work she writes:

"In the first year of being a provisional conference the realization has been brought to all our people of the greatness of this work. You will be hearing of great work among these women. We go to Stockton this month to organize the women in both the Filipino and Chinese churches; at this same time I will organize the youth in the Filipino group. The Chinese group is a marvelous example of group work practice and also of leadership training since it is so close to the College of the Pacific and under the direction of a professor in that institution, and has so great influence over all the youth in that city."

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## THE DEACONESS SERVES

(*Continued from page 15*)

School District and the Salt Lake County Recreational organization co-operated with them after the Salt Lake County Road Commission made the tiny playground usable and attractive. The First Methodist Church of Salt Lake City made the two new pieces of equipment possible—the stride and the iron bar ladders. Salt Lake County is furnishing the lights. Misses Josephine Rubalcava, Dorothy Chanak, and Edna Pazell assisted as teachers and supervisors. Games, crafts, and sports were in evidence. Soft ball teams and horseshoe sets called for contests.

### In The Country

Deaconess Eva Crenshaw, of the *Louisiana Conference Rural Work,* helped in establishing better race relationships as she secured two young white girls to assist in the vacation church school for Negro children. Her pastor asked the deaconess to be in charge of the service on Race Relations Sunday. The young people in the same church in their fellowship meetings made a study of prejudices.

### In The City—The Parish

The deaconesses working in our city churches have varied experiences and unscheduled duties. Florence Eslinger, church visitor and secretary at *Jefferson Avenue Methodist Church, Detroit, Michigan,* found the year

(*Continued on page 22*)

## ADVENTURING IN BROTHERHOOD

(*Continued from page 11*)

felt that when people started envying the underprivileged, we would have to stop using it.

When I started working in a Bethlehem Center it made me pause to think that no matter how fine centers we erect or how much we try to do for Negro people, we would have no one envying our groups as long as they are discriminated against because of color. Just as the finest service to the underprivileged is to even up the privileges, the greatest service to a minority group is to get rid of discrimination. Bethlehem Centers are working and looking toward the day when America will be democratic and Christian enough to treat minorities as if they were not minorities.

Believing that when you shut anyone out, you shut out God, we have been having interracial groups for worship and discussion. At the close of one of these sessions a returned veteran who had brought several of his friends with him said to one of the white men present, "You don't know what it means to us to have someone treat us like his." Several months ago he had been so discouraged that his only postwar plan was to move away as soon as he got his discharge. He said he had nothing to look forward to and that life here was unbearable. At Bethlehem Center, he has found friends who cared.

We wish we could say that Bethlehem Centers have so succeeded in accomplishing their aims that their good has been crowned with brotherhood from sea to shining sea. Unfortunately, we're too familiar with what Myrdal calls "The American Dilemma"—the uneasy conscience America has because we know how to have peace, democracy, and Christianity and haven't been willing to try it.

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## BUT THE WORK GOES ON

(*Continued from page 9*)

declared was to send back the missionaries at once. Since communications were resumed and transportation possible sixty women have returned to China. Twenty-two of them were on the missionary ship which sailed from San Francisco on September 26—the "Marine Lynx"—which took more than four hundred missionaries of many denominations. The next group sailed late in November. Missionaries during their enforced absence from China have used their time in getting the best preparation possible for their work. They write back of the many difficulties now facing everyone in China, but they always add that the opportunities for work are boundless. Chinese leaders and missionaries already arrived are constantly pleading for more missionaries. Never has the church been faced with such an enormous expenditure for the bare maintenance of missionaries, but never have missionaries been faced with such tremendous opportunities. The Board of Missions in spite of inflation costs is not withholding even one available missionary confident that the church will rally to its present almost overwhelming task.

### Spiritual Rehabilitation

Some months ago we received a cable from China asking for $38,000 for spiritual rehabilitation. A few weeks later a letter came giving in more detail just what was meant by this request. Pastors, teachers, Christian workers of every kind, as well as young people in the high schools and colleges after eight years of war with all the accompanying evils, were weary and greatly in need of moral uplift. Leaders felt that if they could plan summer conferences, retreats, institutes, and group meetings of various kinds, using the best leadership available, there would be great benefit to both workers and work. Reports are already coming in concerning the efforts made to rehabilitate spiritually those who have borne the responsibilities so bravely during the years of travail. The church in America will never realize what the Crusade for Christ funds have meant and are meaning to the people of China.

"The retreat at Foochow was designed to bring physical as well as spiritual and intellectual refreshment to the assembled delegates. The program allowed for a long midday rest period and the food was well planned, taking into account some of the privations during the long war years. Most of the ninety-two delegates lived in the dormitories and enjoyed the informal fellowship resulting herefrom.

"The closing day of the retreat was marked by an early Communion Service following the Methodist Ritual. The group separated in the afternoon with a distinct feeling of having been lifted out of their rut and with the determination to return to their respective institutions with a renewed effort to deepen the Christian life of their students."

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## BURMA, MALAYA, AND THE PHILIPPINES

(*Continued from page 17*)

Methodist schools, holds a high place in the whole of the Peninsula. There are some 30,000 students in our schools and we have an unparalleled opportunity to influence the policies and civil life of the whole country. I do not know of any other place where The Methodist Church holds so large a place in the life of a nation."

### The Philippines

Rebuilding Christian leadership is priority number one in practically every mission field, and particularly in places where war has interrupted the regular training program. The moment the war was done, there arose an insistent demand for the resumption of the training of ministers and deaconesses. Accordingly, in Harris Memorial, our one little island of sound buildings in the midst of the ruin of Manila, a special course was opened in January for those deaconesses who were seniors when the war came. At the same time, a similar group of ministers was receiving training at the Union Theological Seminary across the river. On March 3, one year and one month after the first Americans marched into Manila, five deaconesses and three ministers were consecrated at a memorable service in Knox-Central Church, along with seventeen young women who were completing their course in the School of Nursing.

On July 6, Harris Memorial began its regular course, with six seniors, six juniors, and twenty-six freshmen taking courses with the men in the seminary in the morning and having classes of their own in the afternoon. Carpenters were still pounding and sawing in the seminary building, and there were not enough seats in the reading room, but work went on. Harris itself was unbelievably crowded, with nurses of the Training School and Big Bethel Girls' High School still sharing its space, and the deaconess students had to do the dishes and clean their rooms, and take the rough ride in the weapons carrier down to the seminary in two shifts before classes began. (*Continued next page*)

## BURMA, MALAYA AND THE PHILIPPINES

(*Continued from page 21*)

Surely God must give some special portion of his grace to those who train for his service in conditions like these.

The Mary Johnston School of Nursing opened early with special arrangements for the class that was junior in 1944. These seventeen young women completed their course in April and in May they all passed the government registrations examinations with good ratings and two of them placed highest among the entire group of nurses being examined. Three are now taking advanced studies in the University of the Philippines, preparatory to helping on the staff of the school when the hospital is opened.

Twelve students who were freshmen when the bombing in 1944 forced the School of Nursing to close have now been admitted. They eat, sleep, and study in one room at Harris, and take their science courses in the University of the Philippines, paying their own tuition. There is a long list of applicants waiting to enter.

Next to the resumption of training of workers, the building of the new Mary Johnston Hospital and Clinic is probably the greatest need. In September and October planning committees were meeting, on which sat representatives of various boards and of the churches in the Philippines. While the actual scheme is as yet in its initial stages, certain things are clear. It is to be a general hospital of about three hundred beds, with a combined staff of Americans and Filipinos. It will probably be located in the Tondo area of Manila, possibly on an extension of the same ground that was occupied by Mary Johnston Hospital. It must be a first-class hospital with a first-class school of nursing. Further plans must be announced later. There will be need for at least two doctors and four nurses from America.

In San Fernando Pampanga, Miss Marion Walker has added to the duties of hostel supervisor a variety of services greatly needed. She has brought personal rehabilitation to survivors of the terrible experiences of Bataan and the surrounding territory and to their families—people who without the gospel she brought would have succumbed to insanity or death and have now become helpers in the work of the Kingdom. She has organized a series of institutes for the training of lay workers, and reports seventeen young men and women who have found a way to resume their high-school courses in preparation for entering Harris or the seminary to train for full-time service as ministers or deaconesses. She has organized daily vacation Bible schools. She has prepared materials for religious instruction, sometimes original, sometimes adapted from literature sent over from America. It has been fortunate indeed for her that Miss Carol Moe has been able to spend with her the period of waiting until she can go on to Tuegegarao. The two have been of immense assistance to those brave Filipino women who have so earnestly carried on religious instruction of women and children during the years of the occupation.

## THE DEACONESS SERVES

(*Continued from page 20*)

brought challenging opportunities for service. Mixed with the regular office duties have come the elements of counseling through calls and the telephone.

In giving illustrations of the different types of work with children, youth, the sick, the aged, and the stranger, we have sought to bring out the fact that our deaconesses and missionaries are building for brotherhood. These ambassadors for Christ seek to represent him in their daily living and work; binding all races into one Christian community to serve humanity and its need.

## FOUNDATIONS FOR FREEDOM

(*Continued from page 19*)

Her sister, Professor Juana Palacios, is treasurer, registrar and general advisor. A strong faculty has been achieved. It was a day of thanksgiving when the Mexican women who believed this school could be launched received word that the government had officially recognized the school. To celebrate this achievement, a great meeting of praise and thanksgiving was held in Gante Church in Mexico City.

In Cuba a new venture in leadership training has taken root in the opening of the Union Theological Seminary in Matanzas on October 1, 1946. This represents a definite co-operation of the Presbyterian, United States, and The Methodist Churches, and is a result of the growing ecumenical feeling of the Council of Protestant Churches in Cuba. This co-educational institution has its home in the former center of the Woman's Division which granted the use of the building with the understanding that social studies and practical social work shall be integrated into the seminary curriculum. A board of trustees equally representing the two denominations has been formed in Cuba. The president of the seminary is a Cuban Presbyterian of wide educational experience. The vice-president and treasurer are Methodist missionaries. Miss Lorraine Buck is our representative on the faculty. Seven students are enrolled. With the demonstration of Christian youth leadership before them in the Congress of U.L.A.J.E., the seminary has set with great hope and enthusiasm this new milestone in the development of freedom in Christ in Cuba.

The mothers of youth go forward in their church life, strengthening their local church work, assuming national responsibilities, and widening their horizons by going beyond the borders of their own countries.

In September the Latin American Confederation of Methodist Women held their Second Congress in Santiago, Chile. "This Congress," wrote the secretary, "can be an upper room where each heart may burst aflame with fire from on high; can be a watchtower from which one may look out upon the needs of the world, where each may hear the voice saying, 'Go and announce the Kingdom.'"

In Brazil the Women's Societies have celebrated their twenty-fifth anniversary. One of their chief achievements is the woman's magazine, *Voz Missionaria*. Miss Leila Epps, business manager, writes, "I believe that, as editor of our magazine, Dona Juanita Adair is doing more than any other person to unite our Protestant people in Brazil."

Cuban Methodist women surpassed their Crusade financial goal of $500 by raising $715. The president writes, "The Crusade has meant a great deal to all our societies in a spiritual way. Societies which have been almost dead have responded to this offering, and others recently made it their first project. All departments of the church have been revitalized through the efforts of the women, and the church as a whole feels drawn more closely to Christians around the world."

From Uruguay the women sent generous offerings to starving children in Europe and for the school in Pakaur, India. Cuban women contributed to missionary work in the Belgian Congo. Women in Argentina send 1,000 pesos a year to help Methodist work in Bolivia. Mexican women are carrying on the social center in Saltillo, which they took over last year with a decreasing appropriation from the Division.

# Honor Roll

THE FOLLOWING list shows the names of the local secretaries of literature and Publication and the societies which have attained the objective of a twenty-per-cent increase in literature sales for Year Memorial Prayer and Thank Offering. Any secretary whose organization has qualified for this list and whose name does not appear, will be given in the February issue.

ALABAMA—Mrs. Minnie P. Thornton, St. Francis St. Church, Mobile, Ala.; Mrs. Lizzie Cooper, Fairview Church, Birmingham, Ala.

BALTIMORE—Mrs. Robert H. Park, Oriental Church, Baltimore, Md.

CALIFORNIA—Mrs. Minnie B. White, Grace Church, Santa Cruz, Calif.

CENTRAL KANSAS—Mrs. Frank Myers, Lone Star Church, Lone Star, Kans.

CENTRAL NEW YORK—Mrs. C. P. Lounsbury, Riverside Church, Syracuse, N. Y.

CENTRAL PENNSYLVANIA—Mrs. Helen Bain, Woodland Church, Woodland, Pa.

COLORADO—Mrs. H. E. Forrest, Snyder Church, Snyder, Colo.

DELAWARE—Mrs. Mary Christian, Redeemer Church, Brooklyn, N. Y.

DETROIT—Mrs. R. L. Caines, Trux Church, Harbor Beach, Mich.; Mrs. Clarence Graham, First Church, Cass City, Mich.; Mrs. J. T. Hutton, Bear Church, Ann Arbor, Mich.; Mrs. W. F. McIntosh, Woodward Church, Detroit, Mich.

EAST OKLAHOMA—Mrs. R. C. Jones, First Church, Ada, Okla.

FLORIDA—Mrs. A. W. Clement, Trinity Church, Miami, Fla.; Mrs. F. F. Morgan, Quincy Church, Quincy, Fla.

GENESEE—Mrs. Mary S. Headrick, Cowlesport Church, Cowlesport, Pa.

ILLINOIS—Mrs. E. Grimm, First Church, Syracuse, Ill.; Anna Jorgenson, Hemmig Church, Hemmig, Ill.; Mrs. Grace E. Meyer, First Church, Pittsfield, Ill.; Mrs. Clara J. Rennecker, First Church, Livonia, Ill.; Mrs. George H. Fiedler, Seymour Church, Ludlow, Ill.; Jane Stanton, Ogden, Church, Ogden, Ill.; Margaret Terpening, Catlin Church, Catlin, Ill.; Mrs. W. B. Thomas, Ludlow Church, Ludlow, Ill.; Mrs. Lola Zumwalt, Swedish Church, Swedale, Ill.

INDIANA—Mrs. Sara Bowsher, Huntingburg Church, Huntingburg, Ind.; Mrs. Chester L. Grannan, Trinity Church, New Albany, Ind.; Mrs. Mary Opal Hicks, Park Church, Paris, Ind.

IOWA-DES MOINES—Mrs. Rose Arndt, New Zion Church, Corydon, Iowa; Mrs. Mabel Rehfeldt, First Church, Victor, Iowa.

KANSAS—Mrs. John P. Foster, Union Chapel, Kans.; Mrs. D. F. Seelbert, University Church, Wichita, Kans.; Mrs. I. A. Walter, Germantown Church, Germantown, Kans.; Mrs. O. W. Zeidler, Sabetha Church, Sabetha, Kans.

KENTUCKY—Mrs. C. D. Gladwell, First Church, Ashland, Ky.; Mrs. Wallace Gatton, Harrodsburg Church, Harrodsburg, Ky.; Mrs. J. D. Lile, Waterford Church, Waterford, Ky.; Mrs. George W. McKee, Pineville Church, Pineville, Ky.; Mrs. Carl Rosamond, Centenary Church, Ashland, Ky.

LITTLE ROCK—Mrs. G. D. Weaver, Ogden Church, Ogden, Ark.

LOUISIANA—Mrs. D. B. Gray, Dodson Church, Dodson, La.; Mrs. Minnie Powell, Rodessa Church, Rodessa, La.

MEMPHIS—Mrs. [illegible], Gateway Church, Memphis, Tenn.; Mrs. J. [illegible], Highland Heights Church, Memphis, Tenn.

MICHIGAN—Mrs. R. E. Ringrose, Bridge Church, Bridge, Mich.; Mrs. Mattie [illegible], White Pigeon Church, White Pigeon, Mich.; Mrs. Penny Watson, Athens Church, Athens, Mich.; Ella Whitney, Union City Church, Burlington, Mich.

MINNESOTA—Mattie F. Fink, Faribault Church, Faribault, Minn.

MISSISSIPPI—Mrs. Nancy Ryan, Pennington Church, Pennington, Miss.

MISSOURI—Mrs. C. C. Crain, Bethesda Church, Savannah, Mo.; Mrs. Wm. B. Godbey, Santa Fe Church, Santa Fe, Mo.; Lillian Wardin, Fairfax Church, Fairfax, Mo.

NEBRASKA—Mrs. Ely Smith, Papillion Church, Papillion, Nebr.; Mrs. Ray Ryan, Grand Island Church, Grand Island, Nebr.; Mary Gene Huntington Church, Hemingford, Nebr.; Mrs. Adam L. Gray, Gothenburg Church, Gothenburg, Nebr.; Mrs. Walter Leary, Seward Church, Seward, Nebr.; Mrs. George Barbour, Carleton Church, Carleton, Nebr.; Mrs. J. Bruce Wylie, Pender Church, Pender, Nebr.

NEW ENGLAND—Arthur M. Patterson, Hyde Park Church, Hyde Park, Mass.

NEW HAMPSHIRE—Mrs. Chas. D. Jones, Main Street Church, Nashua, N. H.

NEW JERSEY—Mrs. Jean Brown, Ringwood Church, Ringwood, N. J.; Mrs. Anne D. Bullock, Bowling Memorial Church, Hoboken, N. J.; Mrs. Charlotte R. Pearce, Centenary Church, Lakewood, N. J.; Mrs. Fred R. Taylor, Dickerson Church, Arlington, N. J.; Mrs. D. C. Weaver, Wesleyan Church, East Orange, N. J.

NEW YORK—Mrs. Ruth Moss, Washington Square Church, Jackson Heights, N. Y.; Mrs. Robert C. Townsend, First Church, Coxsackie, N. Y.

NEW YORK EAST—Mrs. Nathaniel Beck, St. John's Church, New Rochelle, N. Y.; Mrs. D. G. Kimball, Stamford Church, Stamford, Conn.

NORTH ARKANSAS—Mrs. J. P. Loveless, Osceola Church, Osceola, Ark.

NORTH CAROLINA—Mrs. E. V. Hawkins, St. George Church, Maxton, N. C.

NORTH DAKOTA—Mrs. Herman Larson, Milnor Church, Milnor, N. D.; Mrs. C. M. Sonne, First Church, Williston, N. D.

NORTH-EAST OHIO—Mrs. Lottie P. Jones, Mt. Tabor Church, East Canton, Ohio; Mrs. E. E. Gwynn, First Church, Cambridge, Ohio; Mrs. William J. Hughes, McGuffey Memorial Church, Youngstown, Ohio; Mrs. Lawrence M. Long, Brainard Grove, Memorial Church, Youngstown, Ohio; Mrs. B. S. Mykrantz, Oak Grove, Wooster, Ohio; Mrs. C. E. Rouse, La Belle Church, Steubenville, O.

NORTH GEORGIA—Mrs. T. R. Lovern, Lovejoy Memorial, Newnan, Ga.

NORTH INDIANA—Mrs. Nelle Neal, First Church, Warsaw, Ind.; Flossie Waddell, South Street Church, Greenfield, Ind.

NORTH TEXAS—Mrs. Joe H. Elliott, First Church, Forney, Texas; Mrs. T. J. Hammack, Honey Grove Church, Honey Grove, Texas; Mrs. O. B. Lacey, Whitewright Church, Whitewright, Texas; Mrs. O. O. Tyler, Maple Gap Church, Maple Gap, Texas; Mrs. S. M. Williams, Mt. Vernon Church, Mt. Vernon, Texas.

NORTHWEST INDIANA—Mrs. Wayne Jester, Trinity Church, Crawfordsville, Ind.; Mrs. Gerald Jamison, Wawaka Church, Wawaka, Ind.; Mrs. Harold McCray, Zionsville Church, Zionsville, Ind.; Mrs. Martin Trowbridge, First Church, Plymouth, Ind.

NORTHWEST IOWA—Mrs. George Scott, Aurelia, Church, Aurelia, Iowa.

NORTHWEST TEXAS—Belle Freeman, Albany Church, Albany, Texas.

OHIO—Mrs. C. V. Clark, Mt. Washington Church, Cincinnati, Ohio; Mrs. K. J. Hogg, Monroe Street Church, Toledo, Ohio; Janet Lauterbach, Livingston Church, Columbus, Ohio; Mrs. Carron, Rumpert, First Church, Canaan, Ohio; Mrs. Rue Wagner, New Bloomington Church, New Bloomington, Ohio; Mrs. J. L. Snyder, Wapakoneta Church, Wapakoneta, Ohio.

PACIFIC NORTHWEST—Mrs. George Kephart, First Church, Pasco, Wash.

PENINSULA—Miss Elizabeth Hearne, Wharton Church, Snow Hill, Md.

PITTSBURGH—Mrs. W. J. Clouse, Trinity Church, New Cumberland, W. Va.; Margaret B. Cochrane, Ligonier Church, Ligonier, Pa.; Mrs. Alta Lee, Beallsville Church, Beallsville, Pa.; Mrs. C. R. Owens, Crafton, Heights Church, Pittsburgh, Pa.

ROCK RIVER—Jennie Luella Adams, Woodstock Church, Woodstock, Ill.; Mrs. J. C. Buford, St. John's Church, Chicago, Ill.; Miss Clara Lehman, Franklin Grove Church, Franklin Grove, Ill.

ST. LOUIS—Mrs. W. R. Anderson, Malden Church, Malden, Mo.; Ruth Boone, St. Clair Church, St. Clair, Mo.; Mrs. Freda L. Heaney, Arlington Church, St. Louis, Mo.; Mrs. A. W. Lansche, Zion Church, Truxton, Mo.; Mrs. Carl W. Martin, St. John's Church, St. Louis, Mo.; Mrs. E. Zimmerman, Poplar Bluff Church, Poplar Bluff, Mo.

SOUTH CAROLINA—Mrs. T. W. Bethea, Dillon Church, Dillon, S. C.

SOUTHERN CALIFORNIA-ARIZONA—Mrs. Katie Keck, Whittier Church, Whittier, Calif.; Miss Bessie Mae Wesley, Church, Anaheim, Calif.; Myra A. smith, Asbury Church, Los Angeles, Calif.; Mrs. Alice Townley, First Church, North Hollywood, Calif.; Mrs. Geo. Trark, El Monte Church, El Monte, Calif.

SOUTHERN ILLINOIS—Mrs. Mollie George, Demaree Memorial Church, Centralia, Ill.; Essie Kelley, McLeansboro Church, McLeansboro, Ill.

SOUTHWEST MISSOURI—Mrs. M. D. Muir, Windsor Church, Windsor, Mo.

TEXAS—Mrs. Georgia Allen, Solan Church, Houston, Texas; Mrs. Chas. L. Batteller, St. Luke Church, Kaigore, Texas; Mrs. L. Cammack, Rosedale Church, Beaumont, Texas; Mrs. N. T. Fuller, First Church, Port Arthur, Texas.

UPPER IOWA—Mrs. Raymond Klaus, First Church of Colesburg, Earlville, Iowa.

VIRGINIA—Mrs. Thomas C. Oakley, Moseley Memorial Church, Danville, Va.; Mrs. J. W. Weeks, Monterey Church, Monterey, Va.

WESTERN NORTH CAROLINA—Miss C. D. Brown, Morven, Morven, N. C.; Mrs. J. R. Hines, Central Church, Mount Airy, N. C.

WEST OKLAHOMA—Mrs. E. B. Dunlap, Centenary Church, Lawton, Okla.; Mrs. Gertie Molnay, Keyes Church, Keyes, Okla.

WEST WISCONSIN—Mrs. R. L. Cornwell, First Church, Rice Lake, Wis.; Mrs. Victor A. Geistrup, Viroqua Church, Viroqua, Wis.

WISCONSIN—Pearle A. Chamberlain, Waupaca Church, Waupaca, Wis.

## DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS AND LOCAL CHURCH ACTIVITIES

THELMA STEVENS, *Executive Secretary*

# "AN AGENDA FOR 1947"*

### A Partial Report of the Department of Christian Social Relations and Local Church Activities

THE pages of the calendar have moved speedily through the months since V-J Day, leaving this shrunken world shaken with new fears at each turn but still eagerly groping for ways by which its peoples may learn to live in peace. The Christian church, by its very nature, is committed today to the task of keeping hope alive in the world. Such hope is generated by an active faith in the common goals of the nations of the world, even as these goals rest on differences in religious, social, economic, and political patterns. A major task of the church is to act as an interpreter of the world we live in and point the way toward the world order we seek to achieve. The Department of Christian Social Relations and Local Church Activities must work in 1947 toward the fulfillment, in some measure, of this undergirding purpose.

### General Recommendations

We recommend:

1. That the Woman's Division of Christian Service request the Council of Bishops to designate at least one year during the next quadrennium when The Christian Family will be the major emphasis of the church.

2. That Regional Conferences be planned around the theme "Human Rights and World Order" in keeping with the Department's Crusade emphasis, for the year 1947.

3. That we reaffirm our traditional Methodist position that total abstinence is the goal of alcohol education. That the packet, "The Christian and Beverage Alcohol Problems," be supplemented by such appropriate additional materials as may become available, and that the Alcohol Study be continued in 1947.

The Board of Temperance under the leadership of Bishop Hammaker is making plans for a church-wide emphasis on the alcohol problem beginning in 1947. A planning meeting to which representatives of the Woman's Division have been invited was held in Nashville, December 16 and 17, and a larger conference will be held in Chicago the latter part of January. We recommend co-operation in this Church-wide emphasis.

4. That the Department seek the co-operation of the Jurisdiction Woman's Society of Christian Service in making it possible for the Jurisdiction presidents to attend the Institute of Race Relations at Fisk University in July, 1947.

5. That the Department continue to allocate a $50 subsidy to each jurisdiction for representation to the National Seminar in 1947, and further that jurisdictions and conferences provide similar subsidies where possible.

6. That we co-operate with the Commission on a Just and Durable Peace and the United Council of Church Women and other interdenominational agencies in publicizing and promoting World Order Institutes to be held early in 1947.

7. That the Department of Christian Social Relations and Local Church Activities co-operate with the Home Department and the staff of the Woman's Section having responsibility for children and youth in procuring stories of successful efforts by the church in juvenile protection programs.

8. Realizing the value placed by youth on newspaper publicity, we urge Methodist women to use their influence with the press to get stories and pictures of news value depicting constructive experiences of youth.

9. We recognize in Bishop Oxnam's appointment of chaplains to organized labor an adaptation of, rather than a departure from original Methodist principles. The sense of responsibility for the public welfare in the British Labor Movement is in part at least traceable to the fact that labor leaders in the eighteenth and nineteenth centuries were largely (perhaps a majority of them) lay preachers, especially Methodist lay preachers. They were better labor leaders because they were Christian preachers and the labor movement was socially responsible because led by such men. A similar approach to labor in America is to be coveted as an evangelistic opportunity, not avoided or condemned as outside the circle of Christian responsibility and the role of church leaders.

### The Church's Ministry to the Family

1. Since the family as a basic unit of society offers a natural channel for the church's ministry, the women of the church are called in 1947 to a new sense of Stewardship in family relationships, and to a practical application of the program theme *"Of Such Is the Kingdom"* in the following areas of need:

Through co-operation with church and community agencies of the church to provide educational experience which will increase the sense of Stewardship of family relationships, stabilize family living, and give religious significance to all aspects of life, and utilize them for family worship experience.

2. We urge that boards of education and governing bodies of educational institutions, including those of the Woman's Division of Christian Service, have courses on the family.

3. We further urge that the local church be made the center of Christian fellowship for families and individuals through more adequate opportunities for social, recreational, and cultural activities. We recognize the importance of community councils in strengthening family life and urge Christian women to give wholehearted co-operation in such efforts for the common good.

4. That the Committee on The Christian Family and the Standing Committees on Children's Work concur in the following recommendations:

(*a*) That the packet on Juvenile Protection be revised

*Adopted at annual meeting, Woman's Division of Christian Service, Buck Hill Falls, Pennsylvania, December 7, 1946.

to be used as a guide for study and action in the local Woman's Society of Christian Service.

(*b*) When the state conference on juvenile delinquency is held as a follow-up of the recent national conference in Washington, D. C., that the conference secretary of Children's Work and the conference secretary of Christian Social Relations and Local Church Activities be sent by the Conference Woman's Society of Christian Service as representatives, together with other Methodist women who may attend.

(*c*) In promoting a wider use of *The Christian Home.*

(*d*) That the secretary of Children's Work in the local society be invited to become a member of the Committee on Christian Social Relations.

5. That the Woman's Society of Christian Service work for family and group security:

(*a*) By increased support of legislation providing for full employment, full production, full pay, full security, and prevention of inflation; by working for social security legislation for agricultural and domestic workers.

(*b*) By continuing to study the practices of State Departments of labor with particular attention to its administration of unemployment compensation; by working to relate workers more effectively to jobs and to prevent discrimination in general employment practices through federal control of the employment service and through federal and state fair employment practices laws.

(c) By giving attention to our own employment and business practices: in employment of domestic service and the employment standards and maintenance of clerical and professional workers in the church; in renting our substandard property for high rentals.

(We express our gratification that increases in salaries of workers both at home and abroad have been made by the Woman's Division, and that further increases are anticipated.)

(*d*) By working for Federal Housing legislation containing the fundamental provisions of the Wagner-Ellender-Taft Housing Bill.

5. By interpreting and supporting Methodism's stand for collective bargaining as expressed in the Social Creed.

6. By opposing legislation that would destroy co-operatives; by being especially vigilant in detecting and opposing all labor baiting, anti-union and anti-social legislation, and anything that would destroy the basic principles of the Wagner Labor Act.

7. By continued concerted effort to raise the standard of living for all people.

## Christian Citizenship

1. That we seek to secure a wider use of the ballot (*a*) through more intensive education of the people to the issues before them; (*b*) by abolishing the poll tax as a prerequisite to voting; (*c*) seeing that all citizens of the community exercise their voting rights without intimidation or restriction; and (*d*) support of citizenship education programs for new voters.

2. That we support adequate legislation related to the following: (*a*) Anti-Lynching Bill; (*b*) Federal Aid to Education; (*c*) Maternal and Child Welfare Act; (*d*) medical care for all people, including the mentally ill.

3. That Woman's Society members be encouraged to write broadcasting companies protesting misrepresentations in radio liquor advertising. Also that we commend the wholesome aspects of radio, movies, newspapers, etc.

4. We urge the co-operation of local societies in the enforcement of existing state and local laws with regard to alcohol.

5. That we strengthen the arm of state and local educational officials with reference to teaching in the public schools with regard to alcohol and other narcotics.

## World Order

As the United Nations organization is now in the early stages of its growth, the church must follow and support its work with understanding and prayer. The effective use of the present machinery for world order is our only means for the achievement of international co-operation.

1. We recommend study and action along these lines:

(*a*) The international control of atomic power with increasing emphasis upon its constructive use for the welfare of mankind.

(*b*) The need of understanding international economic co-operation with the practical steps that must be taken in co-operation with Food and Agricultural Organization and other international agencies to eliminate famine.

(*c*) The support of multilateral disarmament and opposition to national legislation providing for universal military training in our country as inconsistent with the principle of disarmament.

(*d*) Co-operation with United Nations Educational, Scientific, and Cultural Organization in all its plans for creating good will through better understanding among the peoples of the world.

2. We are inescapably aware of the need for immediate and continued communications from women as individuals, and from their various organizations expressing confidence in the United Nations; and urging the support of those Christian and humanitarian principles which furnish the only basis for Christian world order.

To this end we recommend that women write to President Truman, Secretary of State Byrnes, the Honorable Mr. Austin, and present and newly elected senators and representatives concerning the following:

(*a*) We recommend that the United States give full co-operation to the early establishment of the Trusteeship Council of the United Nations and that territories in the Pacific occupied in the recent war be placed under the Trusteeship of the Council.

(*b*) We urge that the United States give full support to international, not national, channels to the interim relief program to be set up following UNRRA.

(*c*) We urge that the United States prepare itself spiritually and legally to receive its proportionate share of refugees and displaced persons and to integrate them into its normal life.

(*d*) As a demonstration of the American principle of freedom and conscience, we urge the President of the United States to grant amnesty before Christmas to all conscientious objectors to war in prison or on parole.

3. In a church with a membership as large and representative as The Methodist Church we feel that our greatest contribution to the world today can be made by exemplifying in our practices and policies, our Social Creed. Therefore,

We recommend that a careful examination be made into the practices of segregation with a determined effort to work for its elimination.

We also call attention to the study of racial practices in Washington now being made at the request of the United Council of Church Women and other civic organizations concerned for the elimination of segregation in the Nation's Capital. We recommend that Methodist women co-operate with the United Council of Church Women in this project, assuming special responsibility for the racial practices of Methodist institutions in the capital of the Nation.

**FOURTH QUARTERLY REPORT**

of the

**SECRETARY OF MISSIONARY EDUCATION AND SERVICE**

Name of Church First Methodist Post Office Lynnville, Minnesota

District Minneapolis Conference Minnesota

Jurisdiction North Central Quarter ending December 31 1946

I. *General Program*

1. Are you an active member of the program committee? Yes, and the committee has met this quarter.
2. Is your Society using the program and worship booklets? Yes
3. Describe one interesting presentation and result of use of program material Our October meeting was an Indian luncheon. Several dishes from India were served. Color was added by the costumes of the women, who, after the lunch, told the stories of the Indian women which were printed in the program booklet. The worship service suggested in the worship booklet was used at the close of the program. This program was used to initiate our study of "India".

II. *Educational Giving*

1. As a member of the finance committee are you helping stimulate increased giving? Yes

How? I try to keep the needs before the women through well planned programs, distribution of free literature and continual reference to our magazines.

2. List on back of report blank Special Missionary Projects supported by individuals, or society, or those which society shares with district or conference, and the amount sent treasurer.

III. *Reading Materials*

1. Do you have reading circles using suggested reading materials (including *The Methodist Woman* and *World Outlook*)? Yes, this quarter our reading circle used books and the free leaflets on India.
2. Are you forming a library? Yes, each quarter some new books are added.

*Have You* held a meeting of committee on study and action? Yes, we made plans for our Stewardship course to begin in January

IV. *Approved Study Courses*

1. *Total* number of Approved study classes completed this quarter 1

Name of topic India Number of members 20

Name of topic Number of members

2. Number of Special Jurisdiction classes in above total 1

(Over)

Topic India Number of members 20

(See Handbook, section on Special Jurisdiction Recognition)

Have you applied to Conference Secretary for Special Jurisdiction Recognition? Yes

3. Number of Joint classes included in above *Total* None

Number of Woman's Society members participating

V. *Informal Studies,* meeting special needs Because we felt the need for a better understanding

Subject of study of Russia and her peoples, and since the United Nations was

Number participating meeting in New York at time, eight of our women had a most interesting informal study of Russia.

*State Results* of any of the study courses or other educational efforts:

Our women seem to be more aware of the part the church has played, through its missionary program, in the creation of a world community. Giving has increased; our pledge was increased 25%.

VI. *Other Education and Cultivation Plans*

1. Number participating in educational conferences in district or conference meetings 3

2. Number participating in educational seminars (not less than one day) 15

3. Number participating in Institutes (not less than three days) None

in schools (not less than five days) None

*Total* number of members participating in these education and cultivation experiences 18

List of Special Missionary Projects

Scholarship fund for the Lucie Harrison School, Lahore, India

Amount sent conference or district treasurer during quarter for Special Missionary Projects? $12.50

Mrs. Charles Thomas

Secretary of Missionary Education and Service

108 Strong Avenue

Address

Lynnville, Minnesota

# ORGANIZATION AND PROMOTION

*By* **MRS. ELOISE A. WOOLEVER,**
***Executive Secretary, Woman's Section of the Joint Division***

## SET YOUR OWN GOAL

THE goal for 1947, having to do with membership in the Woman's Society of Christian Service, reads, *"A net increase in membership."* We suggest that as a society you set your own goal as to what that increase shall be. Shall it be ten per cent? fifteen per cent? twenty-five per cent? Or perhaps even more? Study the situation in your local church and after making a list of the women who are members of the church but not members of the Woman's Society of Christian Service set your goal as to how many of these you shall win to active service in the Woman's Society.

In the *Calendar of Activities* (on the reverse side of the cover to the *Officers' Letter File*) every society is asked to begin an intensive membership effort in January and conclude it in March. There is a lift in knowing that a great number of our 27,000 societies are at work on this same goal. In the conference, in the district, it builds morale to know that all societies are bending their efforts toward this one end. As a society join in this march of progress!

Do you have seventy-five per cent of the women in your church as members of the Woman's Society? Sixty per cent? Fifty per cent? One conference is asking its societies to secure at least sixty per cent; another conference is setting its goal at seventy-five per cent. What is your percentage now and what will it be in March? Even though we have over a million and a quarter members we still do not have more than one in three women church members as members of the Woman's Society. Let's change that percentage!

## THE LORD'S PRAYER IN SONG

(Miss Emma Brandeberry, retired home missionary living in El Paso, Texas, is responsible for the following arrangement of the Lord's Prayer in song. We suggest that when the Goal Chart for 1947, which is entitled "Thy Kingdom Come," is presented, this worship service be used. If desired, the solo, "The Lord's Prayer," by Malotte, could be sung to close the service.—E. A. W.)

(*Leader reads prayer, congregation sings verses of hymns. Allow a minute for silent meditation after each phrase of the prayer.*)

"Our Father Which Art in Heaven, Hallowed Be Thy Name"

Holy, holy, holy, Lord God Almighty,
Early in the morning our song shall rise to Thee;
Holy, holy, holy, merciful and mighty,
God in three persons, blessed Trinity.

"Thy Kingdom Come"

I love Thy Kingdom, Lord,
The house of Thine abode,
The Church our blest Redeemer saved
With His own precious blood.

"Thy Will Be Done, on Earth as it Is in Heaven"

My Jesus as Thou wilt
O may Thy will be done
Into Thy hand of Love
I would my all resign;
Through sorrow or through joy
Conduct me as Thine own,
And help me still to say
My Lord Thy will be done.

"Give Us This Day Our Daily Bread"

Break Thou the bread of life
Dear Lord, to me
As Thou didst break the loaves
Beside the sea;
Beyond the sacred page
I seek thee, Lord,
My spirit pants for thee
O living Word.

"And Forgive Us Our Trespasses as We Forgive Those Who Trespass Against Us"

There's a wideness in God's mercy
Like the wideness of the sea,
There's a kindness in His justice
Which is more than liberty.

"Lead Us Not Into Temptation, But Deliver Us From Evil"

Yield not to temptation,
For yielding is sin
Each victory will help you
Some other to win;
Fight manfully onward
Dark passions subdue
Look ever to Jesus,
He'll carry you through.

"For Thine Is the Kingdom, the Power, and the Glory, For Ever and Ever. Amen."

Crown Him with many crowns
The Lord upon His Throne.
Hark, how the heavenly anthem drowns
All music but its own.
Awake, my soul, and sing,
Of Him who died for thee,
And hail Him as Thy matchless King
Through all eternity.

### A Correction

In the September issue of The Methodist Woman, the article, *"Code" for the Corresponding Secretary,* was attributed to the Northern New York Conference. This suggestive article was sent in by New England Conference and should have been so credited.

# Wesleyan Service Guild

**By MARION LELA NORRIS, *Secretary***

## UNITED WE SERVE . . .

PAT (*seated at table, checks list of Sunday chores aloud*): Personal laundry; letters to Marjorie, Charles; "get-well" card to Aunt Elizabeth; order new novel for study group; check to community center, college forum, college artist series; notes for talk on Palestine at Y.W.C.A. for (*a knock at door*)— Oh, dear, now I'll never get caught up.

ANNE (*off-stage, right*): Yoo-hoo! Anybody home?

PAT (*rising*): In here, Anne, come on in. I was just doing my Sunday afternoon chores. Oh, the life of a working goil! There's nothing like it.

ANNE: I'm sorry to interrupt, I'll just take a minute.

PAT: Let me clear off this table so we can think. (*She begins stacking stationery, letters, pamphlets, notebook, etc.*)

ANNE: I'm working on our September Wesleyan Service Guild program and came over to see if you'd do this article for us. We're having a panel and we thought—

PAT: Oh, Anne, I'm sorry, but I just can't take on any more. Martha just called about the dinner reservation and I told her I've decided to drop Guild this year. My time budget is so overcrowded that I just can't squeeze anything else in. What with being president of the novel study group, secretary for P.T.A., and program chairman for A.A.U.W., I'm well-nigh snowed under.

I just filled out my calendar to New Year's and with all these nights out for community theater, college forum, and artist series—I just can't spare another evening. Even my Sundays are all filled in. I do manage to get to church in the morning. I couldn't get through the week without that.

'Scuse, please, and I'll file these things in my desk before they get all mixed up again. Be right back.

ANNE (*to herself*): It's a good thing that the minister, the choir, and the bulletin committee found time to prepare the service for you.

PAT (*returning*): What'd you say?

ANNE: I was just making a remark about the choir.

PAT: Isn't the processional beautiful? Every time I sit and listen to the choir I get conscience-stricken. I sang with them for so many years.

ANNE (*musingly*): You used to be an active member of the businesswomen's class, too, didn't you?

PAT: Now, Anne, you know I did get so busy I just had to drop something. (*Anne remains silent.*) I did call the treasurer and raise my Wesleyan Service Guild pledge fifty per cent. (*Anne is still silent.*) I know what you're going to do. You're going to quote poetry at me:

"Not what we give but what we share
For the gift without the giver is bare."

ANNE (*musing*): Um-hum, we learned it together in eighth grade—

"He gives nothing but worthless gold who gives from a sense of duty;
Who gives himself with his alms feeds three—himself, his hungering neighbor, and me."

(*Silence.*)

PAT: What did you want me to do for the program next week? Maybe I could find time for *one* meeting.

ANNE: This is our outline: First, the History of the Wesleyan Service Guild—a sort of "Did You Know?" in which all take part. Second, What our unit has accomplished.

PAT: Let's ask them to have the candle ceremony; I love it.

ANNE: That's a good idea. Will you call Peg? She's ———— Chairman.

PAT: I'll be glad to.

ANNE: And third, this article on "Facing a New Frontier," it's a review of an address made at Columbus last May. Remember, the Assembly? We want you to review it. Here it is.

PAT: "Facing a New Frontier." (*Glances over it.*) Seems to be about the increasing number of employed women. Says sixty to eighty-five per cent will retain their wartime jobs or get others.

(*Frances, younger sister of Pat enters hastily, hesitates, then starts to tiptoe across stage.*)

ANNE (*without looking around*): Hello, Fran, how's the world with you?

FRANCES: O.K., Anne, I was just going out. Didn't want to disturb you. (*Tries to escape.*)

ANNE: We're planning the next Wesleyan Service Guild meeting. By the way, what happened to you and W.S.G. last spring? We missed you. Did you get bored?

FRANCES: Oh, no, I *like* the W.S.G. programs, the Committee on Christian Social Relations is right down my alley. You know I'm majoring in social work and I'm doing laboratory work with the family welfare, now. It was just that I, well—I missed my own gang.

ANNE: I know (*teasing*) we're too old for you? Well, some of us are but you remember we've been working toward two groups as the *Handbook* suggests—one for experienced gainfully employed women and one for those just starting their jobs.

PAT: Sure, Fran, you kids should have your own unit. Why don't you all meet with us this winter and we could help you until you could step out on your own next spring.

ANNE: Would you consent to be their leader, Fran?

FRAN: I'll talk it over with the gang. We'll really get serious about it. Shall I call Martha for reservations for us?

ANNE: Yes, do. And we'll have a special table for you.

FRAN: That would be fun. Anne, I'm working with the factory girls now. You'd be surprised how few of them go to any church. Couldn't we have a table for them? Sometime?

ANNE: Of course you could. It's being done everywhere. Why not at First Church?

FRAN (*deciding to stay*): Do you have any stories about it?

ANNE: Sure, here's one from Detroit. They do it in a big way. (*All examine leaflets in silence. Enter Mother in suit, hat, gloves, with purse.*)

MOTHER (*as she enters*): Patricia, if anyone calls I'm going over to the church for a meeting of our Woman's

(*Continued on page 30*)

## PROGRAM SUGGESTIONS FOR MARCH

# "Children and Their Church"

*By* MRS. H. W. BLAND DETWILER

THE work of the Christian church with either children or adults requires both a telescopic and microscopic view. This meeting should bring into microscopic scrutiny the children who in any way cantact your church.

Both the worship service, "Thou Art Our Father," and the program material, "Children and Their Church," need your best love—understanding and devoted preparation. Here again is a golden opportunity to invest in out future church!

The materials printed for your use in *Worship Services 1947, Program Materials 1947,* and "Suggestions for Presenting the Program" are so excellent—so accurate—and so helpful in every detail! I feel a page in this issue is almost useless, unless I urge you to go to the material more aware of the urgency than ever! Here is our church of another year—our children building the kingdom of God, consecrated to him, intelligent in his cause.

I. INVITATIONS: (1) Give the name of an inactive woman to two active women. (2) List the mothers of the church and carefully prepare a special invitation for them. (3) Organize a caravan of women who will call for certain assigned women. (4) Invitations made by the children of the church school either mailed or given out at the close of the morning church service by the children of "our" church. (5) A meeting so important as this might have the privilege of a special announcement in the morning church service by a carefully trained boy or girl from the church school. Speak to your minister about it. (6) Small picture folders of the "Head of Christ," by Sallman, or the larger church folder, "Of Such Is the Kingdom," are also acceptable for invitations or programs.

II. ATMOSPHERE: (1) A worship center of "Christ Blessing the Children" or "Christ the Hope of the World," or one of the worship centers used in one of your children's departments. (2) Such delightful pictures as found in THE METHODIST WOMAN, May, 1946; *The Christian Advocate,* September 5, 1946; *The Christian Herald,* May, 1946; as well as many *Child Guidance* and WORLD OUTLOOK cover sheets make such meaningful posters. (3) Such Scripture verses as *Suffer the little children . . . .* and *For God so loved the world . . . .* have a fresh meaning when beautifully printed. (4) Displays of work done by children in the church school or extended sessions. (5) A table of children's literature. (6) Children's hymns may be played on the piano while the women gather, or use some of the fine records suggestive of childhood: Brahms' "Lullaby," etc.

III. PROGRAM: (1) See "Suggestions for Presenting This Program" (*Program Materials 1947*). (2) Use as much of the material as fits your local group! There are two pieces of material that stand out above all others—that seem positively necessary: "Three Parables for Teachers," under "Meditations" in *Worship Services 1947,* and "Purpose" on page 27, *Program Materials 1947.* If you do no more than discuss the fourfold purpose and have some resulting action you have gone a long way. (3) On the previous Sunday the primary children might discuss "Their Church" and their reactions be brought to the meeting by a teacher. The junior children might write briefly what "Their Church" means to them and either read them in the meeting or send them. (4) Supplementary material: (a) "This Is the Joyous City" from *Bound in the Bundle of Life,* by Margaret Applegarth (Methodist Publishing House, $1.50). (b) Poem, "The Boy Who Is Twelve Years Old," by William Wordsworth. (c) Free pamphlets on children's work from the Board of Christian Education, 810 Broadway, Nashville 2, Tennessee, and from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio. Be sure your secretary of Children's Work has a great deal of freedom in this meeting. Surely she should be a "co-opted" member of the program committee for this year.

IV. FELLOWSHIP: (1) If children are present, let each adult draw the name of a child and eat refreshments with her or him. (2) Introduce the mothers during the fellowship period. (3) The Fellowship and Spiritual Life Committees might plan ahead to purchase "Christ in the Home." This card has a picture of the famous painting, "Christ in the Home," at the top, followed by "Grace Before Meals" and "Short Prayers for Family Worship," etc. (The Forward Movement, Sharon, Pennsylvania, $1 per hundred.)

V. RESULTING ACTION: What will your Woman's Society *do* for the children and "Their Church"? Now is the time! One group has a successful time with a Happy Hour on Friday nights, 5:30 to 7:30. Members of the Woman's Society of Christian Service have a simple meal ready promptly at 5:30. Then follows recreation, Bible study, extended session, and choir rehearsal. Other women have an opportunity to use their cars when taking the children home. What does your church school ask of you?

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## UNITED WE SERVE

(*Continued from page 29*)

Society program planning committee. (*The girls rise.*) Oh, hello, Anne, I thought I heard your voice.

ANNE: How are you, Aunt Mary?

MOTHER: I'm well, thank you, what are you up to now?

ANNE (*uneasily*): Just planning some church work.

MOTHER: It wouldn't be that W.S.G.—would it? You know I think all church women should be in W.S.C.S.

FRANCES: But, Mother, how can they when W.S.C.S. meets during the day?

MOTHER (*ignoring Frances*): I've worked all my life for the unification of the churches. I'll have nothing to do with any organization that threatens our unity.

PAT: But, Mother, W.S.G. is a part of W.S.C.S. Look, there's a W.S.G. page in every copy of THE METHODIST WOMAN. Dr. Becket says "It's a regular part of the woman's work of The Methodist Church"—and the *Handbook* says, "only when the two sisters in the Woman's Division of Christian Service—the Woman's Society of Christian Service and the Wesleyan Service Guild—work

(*Continued on page 31*)

# ALONG THE ROAD

*By* **HELEN L. JOHNSON,** ***Secretary of Youth Work***

CERVANTES, a Spanish writer, said, "The road is always better than the inn." Maurice Maeterlinck, interpreting this thought, adds, "Each achievement, like each inn, is only a point along the road . . . . I have learned to take each inn along the way with a traveler's stride—not as a stopping point, but a starting point for some new and better endeavor."

Methodist youth in their stride are making progress along the road that leads to world brotherhood. Each meeting, study, or personal contact in the area of missions and world friendship is a "starting point." We indicate some of the achievements of the last year, realizing that they were a first experience for some and for others "a point along the road."

Each year shows a wider use of missionary units among young people. Intermediates, seniors, and young people have participated in a study of *Africa* and *The Church Among Uprooted Americans.* As a result of specific interests aroused during the use of these units in Sunday morning and Sunday evening sessions, there has been an increase in missionary interest groups. Through the use of missionary materials Methodist youth are catching a glimpse of missionaries at work and the challenge of Christian missions in today's world.

Increased giving through the Methodist Youth Fund indicates, among other things, a growing interest on the part of youth in the missionary work both at home and abroad which receives contributions from the Methodist Youth Fund. The receipts for the year from June 1, 1945, to May 31, 1946, totaled $247,272.28. This reflects an increase of $78,904.87 over the same period of time for the previous year.

The *Methodist Youth Fund Bulletin* has been an effective means of cultivating interest in the Methodist Youth Fund. Although it is used by conference and district leaders there are many local church leaders who do not know of this fine publication. (It is available upon request from The Methodist Youth Fund, 810 Broadway, Nashville 2, Tennessee.)

This past summer there were seventy-six Methodist Youth Caravans serving in sixty-one annual conferences. They rendered a magnificent service. One member of each team was responsible for missions and world friendship. In many situations this meant getting a program started, in others strengthening what was being done, and in every case taking the next step to integrate missions into the Methodist Youth Fellowship activities of the local church.

We would take each achievement of the closing year as an incentive to higher attainment in the new year. The more we grow in understanding the peoples of the world the nearer we are to world brotherhood. Christian youth of all nations are the hope of tomorrow's world.

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## United We Serve

(*Continued from page 30*)

together can measurable results be secured."

MOTHER: Does it? Let me see—um-hum—

FRANCES: The W.S.C.S. members are housewives and mothers. Their program wouldn't suit businesswomen.

MOTHER: Well I hadn't thought of it that way—

ANNE: Some of the others haven't, either. They don't know that one third of Methodist women are employed.

PAT: And just giving money doesn't satisfy the employed women. Remember—self, service, and substance. They need to work and worship together, too.

MOTHER: That would take money from our budget.

FRANCES: What difference does that make if it serves the same Methodist schools and hospitals?

MOTHER: Why none, I guess, in the long run, but I must be going, I'm late, now.

ANNE: Aunt Mary, I wonder if our two societies couldn't plan our joint evening meeting together?

MOTHER: I'll use my influence and it's not to be sneezed at.

FRANCES: And could you suggest that we need a co-ordinator?

MOTHER: A co-ordinator, what's that?

PAT: Someone who believes that the W.S.C.S. and the W.S.G. are sister organizations, each with its own work, and represents each to the other.

MOTHER: Could you use an old woman like me?

THE THREE (*hugging her*): Could we?

—MISS VIRGINIA E. LEWIS.

## Multiplied Opportunities

(*Continued from page 4*)

as we place it against the needs of the world and realize that this figure would not meet military needs in warfare for a single day; yet this is what we are giving for sending the gospel of peace and good will to all men.

Our hearts went out to the women of the world and this message was sent to the units of the World Federation of Methodist Women:

"While we have been meeting in annual session for the past few days, we have thought lovingly of you many times. It has brought us great joy to receive messages from you after the long silences and to know that during the distressing years of the war you were sustained through Christ and went forward courageously. We, too, suffered, because we knew that you were suffering. Now that we are hearing from you, our hearts rejoice. We are filled with gratitude that doors of direct communication again have opened between us.

"In these days, when we all long for permanent peace and are working to help create a world government through which lasting world peace may be realized, we are convinced that church women have a marvelous opportunity to help form the moral and spiritual basis of peace. Shall we not all unite in a fellowship of prayer for this great cause. . . . . In this identifying our wills with the will of God for peace, we may have a part in helping to build a Christian world." (Laubach Prayer Card, sponsored by The Layman's Movement for a Christian World, was enclosed in each letter.)

# 1947 PROGRAM FOR ADULTS

## Theme:

## "Of Such Is the Kingdom"

This packet contains two booklets—Program Material and Worship Services. 45 cents. In quantities: Program booklet, three for 60 cents; Worship Services, $1 a dozen. (A Spanish edition containing program and worship services under one cover is available. 45 cents.)

**Membership Pledge Card.** Free.

**Installation Service.** About five copies will be needed by each local society. Free.

Photo by William J. Batchelor

***Display of printed materials at Literature Headquarters in Cincinnati***

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***February 21, 1947***

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